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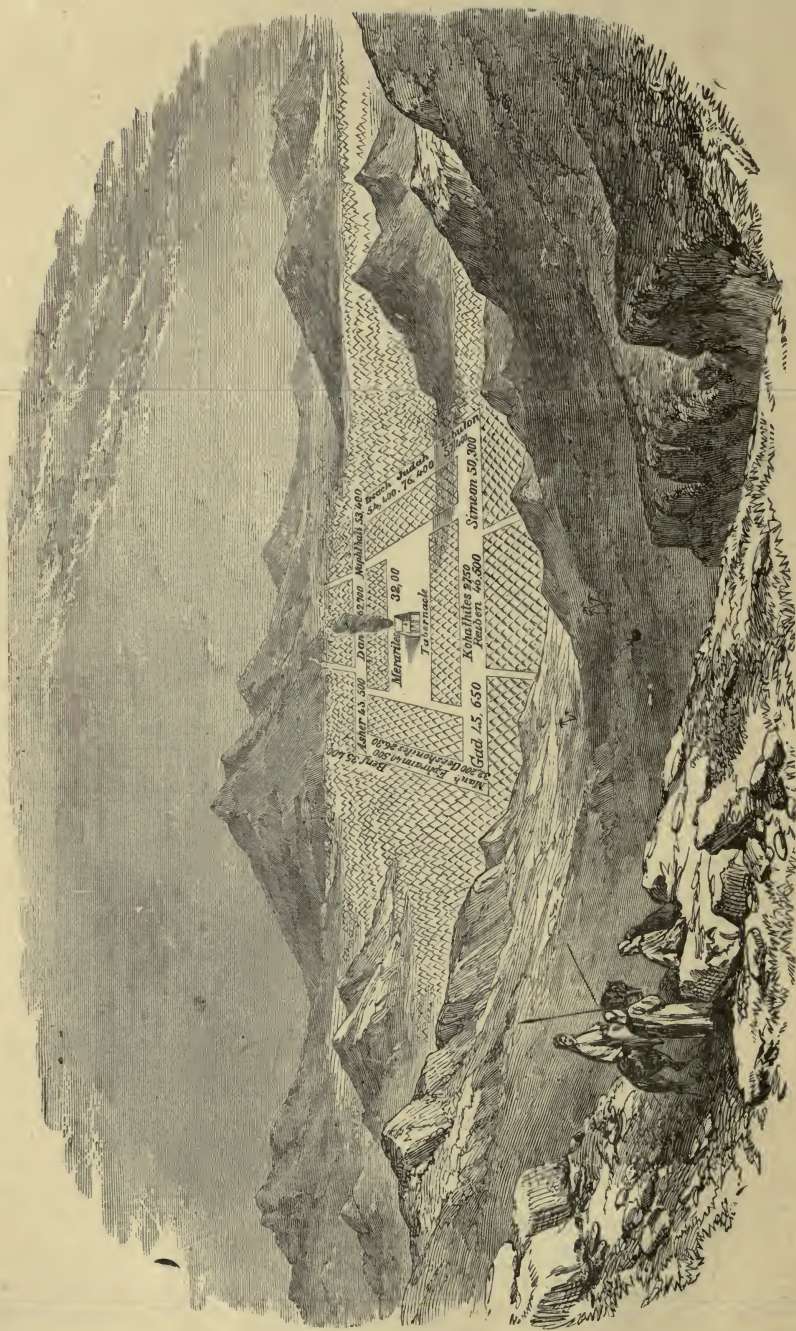
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THE CAMP OF ISRAEL.

A SERIES OF LECTURES

ON THE

SIGNS OF THE TIMES,

*THE FULFILLMENT OF PROPHECY, THE DREAM OF
NEBUCHADNEZZAR, THE VISION OF DANIEL, THE
PERIHELIA OF THE PLANETS, THE CONSTEL-
LATIONS OF THE SERPENT AND DRAGON,
STAR OF BETHLEHEM, SHEPHERD STAR
AND THE GREAT SIGNS IN THE HEAV-
ENS, WITH THE SEVEN WONDERS
OF THE WORLD, PYRAMIDS AND
CLEOPATRA'S NEEDLES;
EVENTS IN HISTORY,
ITS SIEGES AND BAT-
TLES, WITH SCENES
IN ZION AND*

THE LAST JUDGMENT.

BY

ELDER ROBERT SMITH,

PAYSON, UTAH.

1887.

PRINTED AT THE JUVENILE INSTRUCTOR OFFICE.

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THE SIGNS OF THE TIMES.

INTRODUCTORY.

HAVING been solicited by many patrons; who have witnessed our exhibition of paintings, to print the lectures on the subjects of our title-page, and, having carefully penned our researches on said subjects, we cordially hope that this little book may prove a source of good, and aid the students of history and prophecy to unravel some of the mysteries of godliness, and to pursue the path of knowledge, leading upwards to God, that by diligence and faithfulness in His most holy cause, they might know more of the things that will surely come to pass in the latter days. It is the earnest wish of the author that this little work may be the means of inducing the lukewarm to consider well their ways and be wise.

The times indicate rapid changes, and the mind, imbued with heavenly aspirations, cannot fail to read in holy writ, in the great pyramid and in the constellations of the heavens, the signs of the near approach of the King of kings and Lord of lords, to reign in power and great glory.

That the seed sown may bear precious fruit, and the lessons of history and prophecy contained herein leave their lasting impress, I subscribe myself the friend of the truth-loving everywhere.

ROBERT SMITH.

CHAPTER I.

ABRAHAM.

ABRAHAM was the first great patriarch. He was born in Ur of the Chaldees, beyond the Euphrates. His father's name was Terah, who was a descendant of Shem. Abram lived in Ur until he was seventy-five years old, when, being called of God by revelation, he left his native land and emigrated to Canaan (*Gen. xii, 1—5*). A famine drove him into the land of Egypt, where he fell in favor with the king, and afterwards influenced him to build the "Great First Wonder," the pyramid of Gizeh, or Cheops, as called by moderns. It will interest our readers to give a short account of this great character, who was the "Father of Israel," and the most faithful of the human family. Extracts from The Talmud (*Chap. ii, page 30*) read:

Terah was chief officer to King Nimrod, and a great favorite with his royal master, and was granted many privileges, and when Abram was born, Terah, as was the custom of the country, made a great feast to commemorate the event, and asked his friends and relatives to the celebration, for in the ancient time they rejoiced over the birth of a son. The guests on entering early in the morning saw a brilliant star arise in the east, and they also saw four other stars arise from the different points of the compass in the heavens, and the first star swallowed up the other four stars from the four quarters of the heavens. The magicians, who were guests of Terah and witnessess of this remarkable phenomena, considered this an evil omen to the new-born child of Terah, so they returned to the king, and said that the wonderful event of the stars was a symbol that the child would grow up to be a faithful man, and that his descendants would increase in the land until they would destroy this kingdom and possess its lands, so they advised the king to buy the child and destroy it before its maturity, or the event predicted by them would surely come to pass. So the king sent for Terah, and related the story of the magi-

cians concerning the stars, with the modest request that he sell him the child. Terah evaded the request of the king by asking him about the sale of a horse. Terah said, 'Ayon, the son of Morad, came to my house yesterday desiring to purchase the beautiful steed, which thou, oh king, didst graciously give me. 'Sell me the horse,' says Ayon, and I will pay you his full value and likewise fill thy stables with straw and provender, and I answered him I could not without the consent of the king.' 'What,' said the king, 'art thou in such need that thou wouldst sell the gift of the king and barter a steed unequalled in all the land for gold or silver?' And the king was wroth; then Terah bowed down before the king and said if such was the feeling of the king concerning a horse, how could he ask him to part with his child for gold or silver? 'But,' said Terah, 'all I have is thine, oh king, so, without force, take the child.' 'No,' said the king, 'but with money will I buy the child.' 'Pardon me,' said Terah, 'but give me three days for consideration, and I will lay the matter before the mother of the boy and give thee word of the result.' But after three days the king sent to Terah demanding the infant, or he and all his house should be destroyed. Terah then took the child of one of his slaves, born on the same day as Abram, and sent it to the king. Terah received the money for the child from the king's purser, and the king slew the child, thinking it to be Abram. And Terah hid the mother and child and its nurse in a lonely cave, where they were concealed for ten years, until the king and his courtiers had forgotten the episode of the birth and death of the child. Then Terah took the child and his mother from the cave and sent him to Noah and Shem, his (Noah's) son, that he might learn the ways of the Lord, who had saved them (Noah and Shem) in the great flood, and Abram lived with them thirty-nine years. Being then about fifty years old he returned to his father's house, and was grieved to find that his father had forgotten the God of Noah and Shem, and had turned to worshipping idols, as the Chaldeans did, and on entering a room, where were twelve images of wood and stone, (each one of these idols were for different months in the year) Abram, when he beheld these images, said: 'By the life of the Lord, if these idols remain here three days longer, may the God who created me make me such as they.' So Abram sought his father and asked him to show him the Gods who had made the heaven and the earth, thee, me, and all the people of the earth; and Terah said, 'My son, the creator of all things is here in mine

house.' Then Abram asked him to show him to him. Then Terah led Abram into an inner apartment, and pointing to the twelve images, he said: 'These are the gods who made the earth, thee, me, and all the people of the earth.'

The next day Abram requested his mother to prepare a kid in her best manner, and he brought it before the gods, and laid it conveniently beside them, but none stretched forth a hand to partake of the savory mess. He went to his mother and told her to prepare two kids, 'for,' said he, 'it is not to their taste or mayhap the quantity was not great enough;' so he caused his mother to prepare two kids in her best manner, and he laid them, as before, at the feet of the images, with the same result as on the previous day. Then said Abram: 'Woe to my father and this evil generation, woe to those who worship senseless images, without power to smell or eat, to see or hear. Mouths have they but sounds they cannot utter; eyes they have but lack power to see, hands and feet, but cannot move or walk, senseless as they are the men who wrought them, and senseless all who bow down to them or put their trust in them.' And, seizing an iron implement, he broke in pieces all except one, and he placed the iron tool in the hand of the remaining image. Terah, in his house, heard the noise made by the destruction of his gods, and hastened to the apartment, and found Abram there and the food he had laid at their feet, and he demanded of Abram how the destruction had been done. Abram said: 'I brought them savory meat, and behold, they all grasped for it with eagerness, but the largest one, displeased at their greed, seized that iron implement which he holds and destroyed them all.'

'False are thy words,' said Terah, with anger. 'Did not I fashion these with mine own hand, and know that they could not move or speak, or act as thou sayest they did.'

'Then,' said Abram, 'how could the larger destroy the smaller ones? Then why serve senseless gods who cannot help thee or hear thy supplications? Cease, oh, my father, to serve such gods.' And, seizing the iron implement, he destroyed the remaining idol.

Terah, in great rage, hastened before the king, and rehearsed the act of Abram, and the king commanded that Abram be seized and cast into the fiery furnace, which was heated to a great and consuming heat, and Abram was led out to be thrust therein. Then cried out the magicians, 'we know this man: this is none other than the child at whose birth one large star consumed four others. His father hath mocked

thee, and played thee false, and has given thee another child in his stead.'

Then the king in great wrath commanded Terah to be brought before him, and demanded of him why he had mocked him, and Terah answered: 'It is even as they have said. I had compassion on my child, and took one of my slave's children, born on the same day, and sent in his stead.'

Then the king demanded who had counseled him to do the deed, and Terah in his consternation and without foundation, said Charan, my son, counseled me. Then the king commanded Charan to be also cast into the fiery furnace. Now the heat was so great that it slew the men who cast them into the furnace, but God remembered His servant Abram, and although the ropes that bound him were burned off from his limbs, he arose unharmed from the bottom of the furnace, but Charan, the brother of Abram, perished in the flames; but Abram walked to and fro in the furnace, and when it was told the king he refused to believe it, until viewing the servant of God walking in the midst of the fire he commanded that they take him out, but the men who attempted to do the bidding of the king were driven back by the intense heat, and eight men were slain in the attempt to do the king's bidding. Then the king came as near the furnace as he could, and he called thus: 'Servant of the living God, come forth!' And Abram came out of the furnace, and not a hair of his head was singed or the smell of fire upon his clothing. The king expressed great wonder. Then said Abram: 'The God of heaven, whom I trust, hath delivered me from the flames.' Then the king made him presents, and he was in favor with the king, until the latter remembered the episode of the stars, and he then sent secret assassins to take Abram's life; but, learning the king's plans, the intended victim went again to Noah, where he remained until the king had forgotten him.

Terah, being still a favorite of the king, requested permission to go and visit his friends in Haran, but the king would not allow him, so he went secretly to visit Noah and his son Abram, who persuaded him (Terah) to accompany his son to the land of Canaan. So he did, and they settled in Charan, where Terah died."

There God appeared to Abram in Charan and blessed him and made His covenant with him, that in blessings he would bless him, and that his seed should be as the sand upon the sea-shore for multitude (*Gen. xvii*). Here God changed his

name from Abram to Abraham, which signifies "father of a multitude." He was eighty-six years old when Ishmael was born, and Ishmael was sixteen years old when Isaac was born, Abraham being one hundred years old (*Gen. xxi*). The token of the covenant was circumcision, and Abraham was ninety-nine years old when he was circumcised, Ishmael thirteen years old, and all the males of Abraham's house were circumcised that day. (*Gen. xvii*, 24--27.)

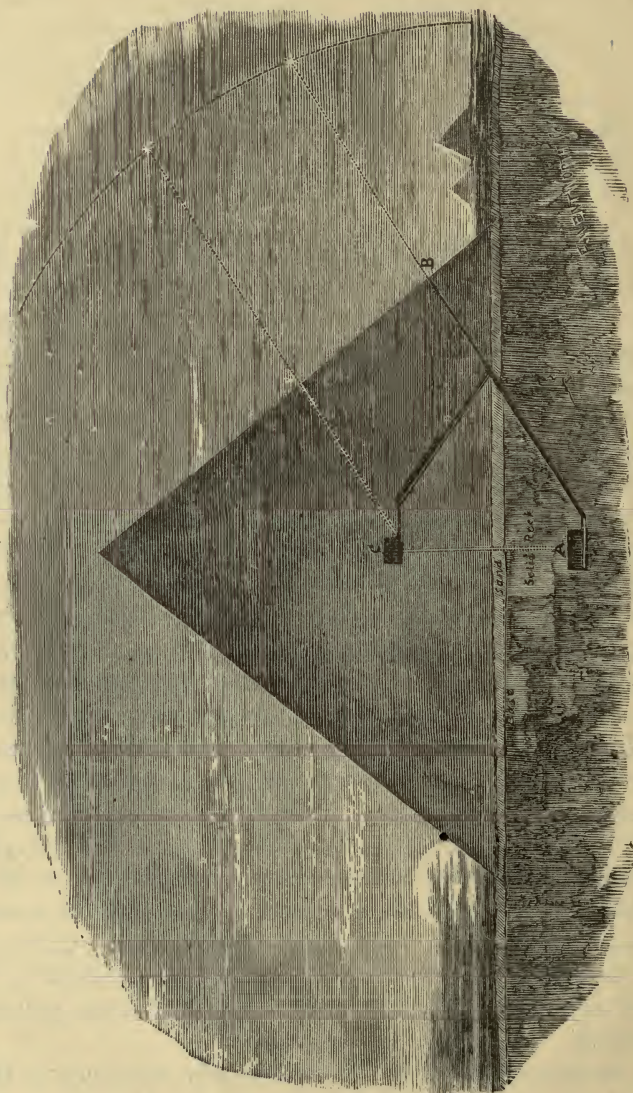
After this Abraham reared altars to the Lord of hosts, and when he was driven from the land of Canaan, by a severe famine, he became the architect of the greatest altar on the footstool of God. It is considered by pyramid-readers, both Israelite and Gentile, that the great pyramid is of divine origin, and, as Professor Seiss, of Philadelphia, expresses it, it is a "miracle in stone." We call it the stone-book of Abraham, who, knowing all things that would come to pass in the last days, made it as an imperishable mile stone in the journey of time; that when the Ephraimites, who should become the head (for the birthright of Reuben was lost to him through transgression), it should then be given to Joseph, who, transmitting it to his two sons, Ephraim and Manasseh, in the last days were to open up the dispensation of the fullness of times, and prepare the house for the return of the scattered tribes. In this great altar to the Lord, as Isaiah calls it, we have the record of Abraham to the Ephraimites, a sure guide, a record that cannot be ignored by infidel or skeptic. We now proceed to the history of the "Great First Wonder," the pyramid of Cheops.

CHAPTER II.

PYRAMID OF CHEOPS, OR GREAT FIRST WONDER.

ON a fine plateau, nearly half a mile from the river Nile, stands the most remarkable building ever erected by man. Its immense size, shape, artistic workmanship, remarkable interior, with its singular marks and passage-ways, rooms and tubes, all prove it of divine origin. It has been explored by many learned men of different nations, who have attempted to prove when and by whom it was built, and the purpose of its erection. They have tried to decipher its curious signs, figures and problems, astronomical bearings, etc., and nearly all writers, both in the old and new world, agree as touching its divine origin. Dr. Seiss calls it a "miracle in stone," and Pyazza Smythe, of Edinburg, has written one of the best works on the pyramid, extant, entitled "Our Inheritance in the Great Pyramid," which the late Prof. Orson Pratt preferred to all others. The last named work is undoubtedly authentic, as Mr. Smythe went to Egypt expressly to take observations on the pyramid, and, that he might not be retarded by family ties, he took them with him. He spent five months at the pyramid, his wife and children living in a rifled Egyptian tomb, adjacent thereto, that they might benefit him in his researches. His drawings contain measurements, angles, squares, circles, with planetary markings, passages, rooms, tubes, etc., to aid the reader in unraveling the mysteries recorded in the altar of Abraham. We will refer to some of these points as we proceed.

A celebrated historian, Herodotus, who was born in Halicarnassus, in the kingdom of Caria in the year 484, B. C., and who had to flee his native country to escape that tyrant ruler



THE PYRAMID OF CHEOPS.

Lygdamus, arriving at Greece, was received favorably by the Grecians, and wrote an account of his travels and observations in the countries he visited, in such truthful style that he won the name of the father of history, from the great Cicero. In his travels through Egypt, he visited the pyramids in the year 445, B. C., and states that he received his information concerning the great building from the priests of Memphis, who had an oracle and a temple adjacent to the pyramid at that time. They informed him that they were forbidden to mention the name of Cheops, as he was a renegade or apostate from the worship of the gods of his fathers; he and his brother Cephren having been influenced by Philetus, a shepherd king, to forsake the worship of idols and adopt that of the God of heaven. He then influenced him to rear the great pyramid, and Herodotus states that Cheops employed one hundred thousand men, thirty years in constructing the building. Ten years of the time was spent in laying the foundation.

The pyramid stands on four feet, on a flinty granite ledge of rock, which the builder has let into the granite 8 inches deep, and 16 feet square on each of the corners of the building. The first course, or foundation layer, is 4 feet thick and covers the entire $13\frac{1}{2}$ acres of land. Commentators cannot explain the use of these feet or corners let into the rock of the building, which surely did not need to be secured by such means, to prevent its sliding into the Nile. It is also cemented with a cement of lime and sand to make it as nearly solid as possible. The first course, as we mentioned, covered the entire surface of $13\frac{1}{2}$ acres and was 4 feet high. Then, all around the entire building it receded 4 feet inward, and this peculiarity was maintained clear to the top, or where the capstone rock was placed. The courses of rock are not all uniform in thickness, as the pyramid, when completed, was but 511 feet high, and there are 208 courses of rock, now forming the platform or top of the pyramid, as they have taken 30 feet from the top, and left a 32 foot square platform. This was done by the Caliphs and builders of Grand Cairo, a city a few miles down the Nile from where the pyramids stand. The rock of which

they are composed, is limestone, and was taken for the purpose of making lime. Probably the great pyramid was thus roughly handled by the builders of Cairo, as this has been a city from time immemorial, some writers stating that it was the first city built in Egypt, and that a son of Ham, named Mesraim, or Mezraim, was its builder; which has a shade of truth, as the natives call the city by that name to this day; and one of the sons of Ham bore that name (*Gen. x, 6*).

The 32 foot platform, comprising the top of the pyramid, is composed of six rocks and upon it are the names of Greek, Italian, German, Russian, Spanish and American travelers, who have visited the pyramid and left their mark there; and, as we have been informed, a name or two from Utah is inscribed on this high platform. The workmanship is of a very high grade, and critics of our own age confess that it equals any modern work of art in every particular. The rocks are immense in size, mostly 12 feet long, 4 feet thick and 8 feet wide. It is stated by Professor Seiss, in his "Miracle in Stone," that these rocks were brought a distance of 700 miles from the quarries of Syena, on the borders of Abyssinia, in Upper Egypt, and that 90 miles of the journey lay over a branch of the desert of Sahara, a sandy waste; but how they managed to convey such ponderous blocks so far, is a query to the scientific world. Herodotus does not enlighten us much on this question, he, however, mentions a machine made of short pieces of wood whereby they were enabled to raise the immense rock from one step to another above it. That is all our information on so great a question; as there are none of the Egyptian hieroglyphics that throw light upon it, we are simply left to conjecture how it was done. There is an account in "Chambers' Information for the People" (*Vol. ii, page 487*), which states that the Egyptians were adepts in mechanical expedients, and conveyed their rocks, often weighing 1,000 tons, by means of sledges, the men being yoked in rows with rings fastened to the rock and ropes attached, and as many men were in this wise attached as could drag the block along; that it took a long time to reach the pyramid one can easily

conjecture. Chambers tells of one instance that required 2,000 men three years to bring a single rock to its place of deposit. When possible, they conveyed them on floats on the Nile; but it must have cost a great labor and expense to convey the immense pile of material composing the pyramid, over the 90 miles of loose, shifting sand, from Syena to the Nile. The men were trained to pull together to the cadence of a song, and there were men ready with jars to throw water on the ground before the sledges. A master to each squad of men was in attendance, to mark the time of the song, so that all would pull simultaneously.

Herodotus states that a causeway was made from the edge of the Nile to the plateau where the building was being erected, and that it was 8,000 feet long, 60 feet wide, and was beautifully sculptured and finished, by aid of which they were enabled to drag the huge blocks up the causeway, and with the lever and inclined plane they placed the rocks in position. The height of the causeway commenced like a sharp wedge at the river; it arose to 48 feet at the plateau. This grand piece of masonry was exhumed from the sand where it has so long been hid, and found to be as described by Herodotus. On the sides the hieroglyphics give a true history of the tools and implements used in the times we are describing. The architect spared no time or expense in the work of this causeway, as the fine cut stone and pictures on its sides testify. Here, then, is a monument of artistic skill unsurpassed by man, even in modern times, with all of his inventions. The question will be asked, why did not the king use the rock immediately under the pyramid to rear his building? This is readily answered by stating that anciently nothing but hardened copper was known or used in the manufacture of tools, and the limestone could be wrought with them, whereas the red granite could not be easily worked, its flinty nature turning the edge of the best tools known. The king, therefore, chose to bring the material from a distance, and have rock that he could fashion as he desired. It would have taken ten times as long to prepare six millions of tons of flinty granite, that being the

quantity used in the great building, as the same amount of soft limestone.

The pyramid stands on the 30th degree of latitude, north of the equator, and is, therefore, the perpendicular or plum-line of the earth, and as Pyazza Smythe states, on the exact centre of the land portion of our globe, which proves that something vastly important was intended by its architect, something requiring no less than the earth's centre as a base, but this point we will fully explain in the chapter on the constellations. Our patriarch father knowing that nothing short of a wonder would attract all nations to this master stone book, erected an altar so large that it could never be lost or hid away in some dark recess, to moulder and decay like the stupendous edifices of the eastern and western world.

Now, having sufficiently described the great pyramid for present purposes, we will endeavor to explain its use and the object of its erection. As before stated, Abraham, the architect, knowing that in the end of the time, when the Gentiles were come to the fullness, and apostles and prophets would again be restored, that there would be needed a sure guide, a monument that had always been in sight of the different generations who should come after him. To prove that this great record had not been put up by any new sect, or religious body, constructed it to portray in signs, marks, symbols, types and star-markings, dates and great events, what would come to pass before the end of this week of Satan, as the six thousand years, from the fall of Adam to the end of the world, is called by some, therefore, that the prophets understood what the building was reared for. Joseph, when in the palace of Pharaoh could look upon the great pyramid, and when the exodus transpired, the children of Israel, under Moses, had to pass near it on their way to the Red Sea; the great law-giver thus probably knew the object of its erection. Isaiah knew it to be for a sign and witness of the Lord of hosts, and so records it in his 19th chap., verses 19 and 20. The building was a land-mark for many miles, from any point of the compass. It could be distinctly seen from Alexandria at the mouth of the Nile; also from

Memphis, the capital city of Egypt. During the time of Joseph, Moses, and the Exodus, and from the city of On, and on the desert which lay immediately behind it, it was a landmark most conspicuous. The Israelites, while under their cruel task-masters, could lift up their eyes from Goshen and see the emblem of deliverance from all trials and tribulations after their former and latter-day brethren had suffered even as they. It is only through tribulation we can expect to win salvation; as the Redeemer suffered to give us redemption through the atonement, so we must be in some degree like Him, to join Him in the mansions He is preparing.

Now, where is Israel, on whom so many promises are centered? Judah is scattered over all the earth. Nine and a half tribes are in the north country. Benjamin is in a scattered condition, for, after the day of Pentecost the apostles who were of that tribe, carried the gospel to the world. Paul was sent to the Gentiles; for the wild olive branches could, by being grafted into the tame olive become part of the tree (*Romans 11th chap. 17th to 27th verses*); but we must look to Ephraim, the first-born of Israel, who was blessed by Jacob before his elder brother Manasseh, and who received the birthright through the transgression of Reuben(*see I Chronicles 5th chap., 1st and 2nd verses*)for great works in the last days; and where is he? We trace him in the dispersion, under Shalmanezar king of Assyria, to the borders of the Arctic regions, thence back to Normandy and Saxony and the British Isles, the greater group of the tribe settling in Saxony and when that country(England)was taken by the Saxons we have the beginning of the fulfillment of prophecy that Israel should possess the gates of her enemies(*Gen. xxii, 17*)being literally fulfilled. The English nation is, therefore, according to all signs and texts, the nation spoken of by the prophets, for they do possess the gates of their enemies, which means the holding of the entrances to the nations, or water-ways; and to show this we note their possession of the Guernsey Islands, in the English Channel, which is nearer France than England, as the majority of the inhabitants speak the French language; then

Gibraltar and Malta, the gates of the Mediterranean; the Suez Canal, the gate to the Red Sea in Egypt and to the Indian Ocean; the Island of Perim in the Straits of Babelmandeb in the Red Sea; Socata and Aden covering Arabia and Peshawar; the gate from India, Afghanistan, Bombay, Calcutta, Madras, Rangoon, in the Irawaddy River, commanding the entrance to the Burmah nation; the gates of Hong Kong, Penang, Malacca, Singapore and Cowloon. Now we come to an important point; does England hold the gates to America, the land of Joseph? She does in partnership with her brother Manasseh, as he owns America by birthright or right of possession, therefore Ephraim and Manasseh hold the Golden Gate at San Francisco, the Gulf of Mexico, the Gulf of St. Lawrence and, as we have gone round the world surely Ephraim and Manasseh hold the gates of their enemies. Shall they always hold them? Only on condition of obedience to the revealed commands of God. For transgressing His commands the tribes were scattered, and their countries given to the Gentiles, but God has again spoken and expects Israel to obey. The command was "Come out of her, my people, that ye partake not of her sins and receive not of her plagues."

Israel and Judah were punished seven times for transgression. In 725 B. C. the House of Israel was taken captive to the north country when they entered upon the seven times of punishment (*Leviticus xxvi*, 14-46.) Now, when Ephraim (England) made her treaty with Manasseh (America), A. D. 1783, she commenced to prosper. The seven times ended, and the return of Israel commenced. This being the land of Joseph and he the firstborn by patriarchal blessing, conferring his right on his two sons Ephraim and Manasseh. They commenced in the year 1783 to return to the land of their fathers, the land of Joseph. The prophet Hosea (*vi*, 1-3) speaks of Ephraim and his return thus: "After two days he would revive us and the third day he would raise us up." Now, the prophetic day in Israel was counted one thousand years which was God's mode of computing time; the two days, therefore, would be 2,000 years. Now, in the the third day of the 3,000 years, not

at the end, or past meridian (Israel computed time at the middle of the day) we shall see how these figures give us the time of reviving. In the year 1783 America was given by treaty to Ephraim and Manasseh, add the 725 years B. C. when the Israelites were carried away captive, and you have the past of the middle of the third day 2508, so we say Israel headed by the firstborn, Ephraim, is now reviving, and let us inquire if he knows the Lord, as Hosea says (*viii*), would be the only way God would accept him, (*13-16 verses*) for how he will deal with him if he does not find God and know Him.

This gospel of a tangible God with body, parts and passions was revealed to Joseph Smith, and the fullness of this restoration of Israel in our day, agreeing exactly in dates and particulars. We, therefore, know the Lord. The Book of Mormon and the Doctrine and Covenants were presented to Queen Victoria, who, some writers claim, is a literal descendant of the house of David (*see Lost Ten Tribes by Joseph Wild D. D.*) but she did not accept the call to "come out of her," my people and to know the Lord, but to this day, in their book of common prayer, they acknowledge a God without body, parts or passions—a nonentity or nothing. The Ephraimites will in the day of revival hear the voice of the Shepherd and will answer by name, for, although it might be asked what is in a name we think much depends upon it. No people can lay claim to being Saints but the early Christians and the Latter-day Saints. Why? asks one. Because a church is known by the name it takes. History accounts for only two churches—Former-day Saints (early Christians) and Latter-day Saints (last-day Christians). The Savior placed in His church apostles and prophets, pastors, teachers, etc; healings, gifts, miracles and tongues. Does any sect answer to this description but the Latter-day Saints? No, the early Christians did until they were driven from the earth, and the year 570 saw the last of the Church of Christ of former days. In the year 1830 it was restored with every officer, gift and ordinance. A few of the inhabitants of Babylon are taking the warning and fleeing to Zion. They are of Ephraim. These have forsaken all: native land, kin-

dred, home, natural ties, the graves of their loved ones and, in some instances, husbands and wives, to learn God. Here His royal Priesthood are honored.

One pyramid sign of Ephraim is the grand gallery which measures in cubic inches 36 millions, and in straight line measurement the same gallery measures 1,882 inches, which singular to relate, was the number of England in that very year (1882) so that we have the mark of the tribe, as the majority of the Ephraimites came from England. Another sign of the restoration of this date (1882) is in the Queen's Chamber: in the year referred to, the Jews in all the world numbered just nine millions, which is the cubic inch measure of the Queen's Chamber, or place of the Jews, as it is called, in that year 1882, and, most singular to state, in that same year the little horn prefigured by Daniel was making war on the Saints. For in 1882 the nation passed the Edmund's law, so called, and Ephraim is to be prevailed against from that mark 1882 until 1891, which will be further explained. Now, we have shown that the majority of Ephraim is of England; but, says an objector they (England) do not speak the language of Ephraim. We read that the sons of God, in the restoration would speak another tongue (*Zephaniah, iii, 9*). Now, did it never strike you, dear reader, that the English language is gaining prestige in all the world, that nations owning possessions round the globe make that a fact, and that America, the land of Joseph, are almost all English speaking, most speakers and lecturers adopting that form of utterance? Thus the prophecy is being literally fulfilled. As present indications are, it is destined to become universal. The Ephraimites, then, predominate in the Anglo-Saxon, Norman, ancient Briton, also in England, and, to a greater or less extent, among the Scandinavians, etc., in which countries we trace them in their wanderings. Now, the Jewish language had only 7,000 words, whereas the English has 100,000, according to Chambers, and in English there are 1,000 Hebrew roots, in the names of persons and places. We hope, therefore, dear reader, that we know without doubt who the people of God are, where they are, and where Zion is; and

we will in future chapters prove more about the Kingdom of God. We now turn to the inside of the pyramid, and note its curious signs, symbols, and star-markings, measurements etc., which will be the subject of our next lecture.

CHAPTER III.

INSIDE OF THE GREAT PYRAMID.

THE date of the building of the pyramid is set at 2170 B. C., which is plainly marked by the different tubes and passages in the building, as the shafts and openings were made to mark the position of certain stars, which we will explain as we proceed. Our best proof that Abraham was the architect of this building is that, firstly, it was built when Egypt was at its climax in idolatry, yet, not one of its many gods are found painted or sculptured in all the stupendous fabric; nor yet on any of its approaches, nor even on the mighty causeway, but on the other pyramids the individual gods of the founders or occupants were always found, and the hieroglyphics on every one of them show the gods and persons for whom they were built; secondly, no painting or hieroglyphic is found in or around the pyramid, except two insignificant ones in the narrow passage between the Grand Gallery and the ante-chamber, which merely refer to the two brother kings of Egypt, Cheops and Cephren, proving that the building was not of Egyptian structure; for they invariably covered their great buildings with sculpture and hieroglyphics of their gods, but so modest was the architect of this vast structure, that he left not a trace of his name or object to signify it in the building. At this time, let it be remembered, Israel was not born, and one capable of rearing such a structure would, if an idolator, would have been

sure to place his name there that it might be transmitted to future ages, but Abraham was a meek servant of God, who left it for the faithful to discover, by inspiration, who was the architect. The third proof that the Egyptians were not the builders is, that it is built throughout astronomically, and, at that time, 2170 B. C., we learn by history, and by the hieroglyphics of the period, and even before, that they understood nothing about astronomy; and Josephus, a Jewish historian, states that Abraham taught the Egyptians astronomy, and the best proof of this is that after his time the hieroglyphics of Egypt were plentifully bestowed in representation of the heavenly bodies. We now turn to the star-markings of the great pyramid. The south polar star, at that time, 2170, looked down a tube on the south side of the building made of red granite, and which is eight inches in diameter, nicely polished, and runs to the king's chamber and marks a period about 250 inches from the entrance, and as the inch, in the pyramids, denotes one year in time, about the year 250 of the Millennium we shall have some great event which we are unable to explain at present, but we can assure our readers, who remain faithful till that period, that they will find the star in its place as marked in the pyramid. On the opposite side there is another tube of the same size and material, and although at a different angle, marks the position of the north polar star at the date 2170, B. C. and strikes the grand gallery at the twelfth inch from the south end, and as the gallery measures 1891 inches (according to Orson Pratt's interpretation of the stone step which we will explain) 12 from 91 leaves 79 so in the year 1879, the polar star Uranus (which was polar star at the time 2170) is to mark some great event in that year, and as that year is already past, the event was that the star Uranus appeared, as truly as he is marked in the pyramid, and in that year 1879 he governed a 4 planet perihelion of planets, and marked the beginning of signs, we believe, that were predicted by our Savior, as appearing in the last days, who, when asked by His disciples what would be the sign of His coming and of the end of the world, said "There will be signs

in the heavens, and on earth; earthquakes in divers places, etc." (*Matthew xxiv*). Uranus gives the first sign, which with its mates remained in perihelion until 1881, when we had the second great sign: a perihelia of five planets, and, as there have never been five planets in perihelia before in all planet history, it is regarded as one of the signs of the coming of our Lord; the polar star, therefore, gave us a sure mark both of the building, and also of the great sign of destruction which commenced in that year, for the angel of the Lord flew through the midst of heaven with the everlasting gospel to preach to those who dwell on earth, saying with a loud voice, "Fear God, and give glory to Him for the hour of His judgment is come."

Now, according to good authority, sixty years with us is one hour with God, and, as the angel came in 1830 with witnesses sufficient to prove to honest minds, that He did come in that year; for four witnesses have given their names to the world in testimony thereof. We know, therefore, that the prophetic hour commenced in that year. During the first part of that hour God sent messengers to almost every nation proclaiming that the kingdom had come, and within the last ten minutes of the hour He has preached with judgments, and since 1879 the world's statistics record earthquakes, as on the Isle of Java where 300,000 lost their lives; another in the Grecian Archipelago where a city was hurled down in a moment, and thousands perished. Read the record of lives lost by cyclones since the year 1879 which is one hundred times greater than in any previous year. Let us note a few only. In the year 1885 there were 172 tornadoes; on the 19th of Feb. one which killed 800 persons, and wounded 2500, demolishing 15,000 homes and sweeping millions of dollars worth of property out of existence; and since the year 1879 there have been earthquake shocks in different parts of our globe, one for every day of the year. The record of accidents by railroad since 1879 is unparalleled, as also that of destructions by fire; the sea's dark record is appalling in wrecks and loss of life.

The next great star mark is Draconis, or the Dragon, as it is termed in Revelation, located in the constellation of the

Serpent. At the building of the pyramid it shone down the entrance passage to the lower room, which is located just 100 feet below the foundation, and was placed there to represent the lower regions, or prison house for refractory spirits until the time of restitution, and is the only star that ever did look down into that miserable room. It is recorded by Professor Seiss that the Turks under Al Mamoun when they first entered this lower room were overcome by the fumes of sulphur to such an extent that they had to be carried out before they could be restored to consciousness. He states, on page 84 of his book, that the astronomical markings of the pyramid are proved to be time charts. The tubular passages are scrolls of human history and the notations of the one correspond exactly with the fulfillment of the other, or world's history. To illustrate: the entrance passage is downward, directly under a Dragon star, reaching to the room called the bottomless pit, but the inch markings on each side of the passage give the year from the building of the pyramid to the end of time; thus, the first ascending passage marks exactly the time of the exodus, 628 years from the time the entrance passage was made to the date of Israel's leaving Egypt, of the world's history 2577. The first ascending passage commences at that date, then the inch marks give a sure guide for the mark 1542 inches, or years to the end of said passage-way. Before entering the Grand Gallery, and describing its interesting symbols, let us trace the course of the Dragon from the Fall of Adam to the end of the world; and here we observe, that the term "end of the world" signifies the end of the reign of wickedness, the commencement of the reign of righteousness which will endure forever. The position of the Dragon star at the fall of Adam was exactly overhead, or high meridian. The pyramid stands on the perpendicular of the earth which stands at an angle of 23 degrees north up, and south down the perpendicular or plumb-line of the earth which is on the 30th degree north of the equator, exactly the position of the pyramid, and still more singular, the pyramid stands on the exact center of the land portion of our globe;

thus we have the symbol of the impartiality of God, who, through His servant placed his altar or "sign and witness" on the center and perpendicular of our globe. The position of the Serpent, a constellation of stars, was at high meridian at that time, the Fall of Adam, the Dragon being one of the stars in the constellation of the Serpent; thus, that reptile beguiled Eve and she fell. This is a remarkable coincidence, if nothing more; but we assure our readers that it is more than a coincidence, a symbol of the great kingdom of the latter-days which we will show in the dream of Nebuchadnezzar. We read (*Rev. xii.*) what the Dragon would do to destroy the woman and child (the Church of Christ) but was not to succeed, and that the Dragon "gave power to the beast." Now, the beast means Babylon, and Babylon, the world, and the world the wicked people of the earth, so that the wicked derive their power from the Dragon. We have then, at once, a key, for if the Dragon gives power to the beast we would like to know his position, and when he will wane, or cease to have power over the earth, which is all nicely shown in the pyramid and in the circle that surrounds it (in our illustration) we trace a period of 12,000 years. This circle of time is obtained by placing the point of the compass in the center of the pyramid at the foundation, and the other point at the top of the building, then making the circle with the compass and we have it squared, which exactly fits the square of the base of the building. The four corners of the foundation would rest on this circle when laid horizontally as the radius does the building proper with circle. We thus get the 12,000 year circle of time, and the Dragon star was exactly at zenith or high meridian at the time of the Fall, the serpent, then standing precisely overhead, or over the earth, with head erect, on its feet, so to speak; the Dragon on the meridian or looking down the plumb-line of the earth. That this was the position of the Dragon at the Fall, all astronomers agree.

Now, the Dragon star, as marked in the pyramid, commenced his downward course, and Adam and Eve being driven from the Garden of Eden, commenced their down-

ward course also, their descendents being on the downward journey, or a great majority of them, and we show, by this circle of time and the Dragon star, when this downward tendency will terminate. From the Fall of Adam, as marked by the Dragon at upper meridian of the building, at the entrance passage we have exactly 1949 years. We get this result in two ways: first, the Dragon, then, was looking down the entrance passage, *mark it*, at that identical time, the year 1949 from the fall of Adam; secondly, the entrance or mouth of the passage-way, gives in the outer frame-work, (the stones that are so nicely fitted with arched rocks and beautiful key-stone) the remarkable measurement in cubic inches of 1949 inches, or the key that the Dragon has been governor 1949 years. From that time, the building of the pyramid, to the birth of Christ, measuring from the mouth or entrance, we have just 2170 inches, the exact years from the building of the pyramid to the birth of Christ; thence from the birth of Christ the entrance to the Grand Gallery 1882 inches to the end, which is the straight line measure of the Grand Gallery. Thus we have in demonstrated marks, the duration of the Dragon, 1949, plus 2170, plus 1882, making exactly 6001 years, which is the week of Satan, the Creator having taken six days to frame the earth, and Satan probably demanding a similar time to try to rear himself a kingdom, the Father in His mercy and justice, let him try. The result we know, being under his power for a time, but deliverance comes on the beginning there of 1891, or the exact end of the measurement of the week of Satan. At that time, 1891, the Dragon will be at lower meridian, precisely opposite where he was at the Fall and the Serpent, one of the group of stars which form the constellation, will be on its back, instead of standing erect as at the time of the Fall. The Dragon, which is one of the feet, will be looking upward, along the line or perpendicular, as if pleading for mercy. Then commences the upward travel of the Saints, they being under the guidance of the Shepherd star, for, curious to relate, precisely as the Dragon is passing under the lower meridian, the Shepherd arises and takes the

upper; this star representing the Shepherd of Israel, being located in the constellation of Aries (or the ram) we thereafter shall be governed by the Shepherd, a guarantee of a better reign. We commence our upward journey, as the circle plainly shows, under a shepherd, therefore, brethren, look for the reign of righteousness to commence in the year 1891, and during the journey upward from 1891, or lower meridian, we shall gain the knowledge to become children of our great Father.

As soon as we enter the pyramid the sign-marks, on each side of the passage, are finely cut and polished to represent something important, and as the inch, in the pyramid, gives one year, we have exact dates for all that occurred from 1949 to 2170 B. C. These lines run cross-wise to the passage, at irregular intervals, up the side of the wall, as if to represent some extra event, as, for instance, the epoch of the burning bush is clearly marked by a long line up the wall, at the exact year represented in sacred writ; then we have the Exodus at the junction of the two passages where the choice can be made either to the right hand up to the place of the atonement, or the left downward to the bottomless pit or prison-house.

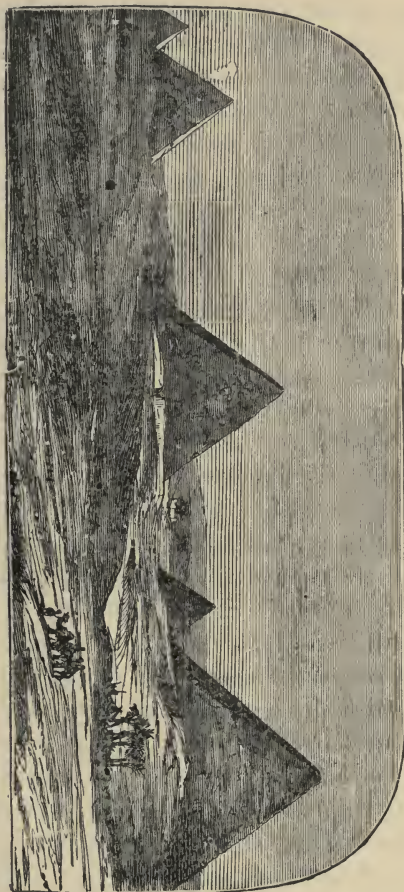
A curious incident is related of this junction of the two passages, by Prof. Seiss, relating to the Turks under Al Mamoun, the Caliph of Egypt, who first entered the pyramid: the entrance passage-way was hidden by the casing rock which covered the entire pyramid, and Al Mamoun thinking the building was filled with treasure forced a passage 16 feet from the foundation. The original one was 40 feet from the base. The sand of the desert had filled up to that point, 16 feet, in the year 825 of the Christian Era. The workmen were a long time in forcing their tunnel through the hard lime-stone, as they had only drills and dry wooden plugs, which they wet and the expansion would break off the piece of rock required. By this slow process they toiled, and by chance chose the spot to enter the building immediately under the main passage-way. When, they, the workmen, had labored a long time and found no room, or vacuum, they were on the point of abandoning

the scheme, thinking the building to be solid, when lo, as they were consulting on the question of abandonment, and yet in the tunnel they had made, and on the very eve of departure, a crash of some large body falling is heard by all; they bound to their feet and the cry is "a room, a room" for the sound of the falling body plainly indicated that such was the fact. The men were now encouraged to prosecute the work and were rewarded by striking the passage at the junction. The falling body was found to be a dove-tailed rock, suspended on an inclined plane and which had been gradually slipping for 2900 years, and at the precise moment that Al Mamoun's men were going to quit their tunnel-work, the rock falls, they learn that the building is not solid, as supposed, and open the great pyramid to the world. Now, it is supposed that had Al Mamoun been suffered to fail none would have attempted the work in future. Skeptics may doubt the matter of the falling rock after so many years, but when they view the rock with its dove-tailed edges, and grooves on each side, its gradual incline and length, they generally become converts to the theory of its original intention, viz., a rock of warning that the building was not solid. For a full description of this part of the pyramid see "Miracle in Stone."

The Grand Gallery has a very fine mark at its entrance and a line running across the passage-way and up the wall on each side, which marks the exact time of the birth of the Savior in the 4119th year from the Fall of Adam. Here the gallery enlarges from 4 feet in height to 28 feet, or just 7 times, and 7 red granite lines are found running the entire length of the gallery, which, it is understood, mark the seven dispensations, we being in the last or seventh. By the 33 inches from the entrance of the grand gallery, we come to the tomb of the Savior, or its representation, at the exact time recorded in the gospels, viz., 33 years. This tomb has no bottom, as it descends through a long well and terminates in the prison-room, at the end of the downward passage; which signifies that the Savior descended into the prison-house after death, and preached to the captives, that through the atonement they might have a way of escape. Precisely at this 33 inches from

the entrance of the Grand Gallery a passage-way runs horizontally from the tomb of the Savior, or place of the Jews, as it is named by pyramid readers. Its real name, however, is the Queen's Chamber. It runs straight and level to the entrance where it sinks one step, showing that the Jews are still falling.

PYRAMIDS IN EGYPT.



They will not arise to salvation until the Dragon passes the lower meridian, when righteousness predominates. Through the atonement Jesus will save Judah by signs and wonders. There are 56 tombs, 28 on each side of the Grand Gallery, and it is thought, by some of the Latter-day Saints, that they mark

the ascension of as many of the saints as arose at the time of the resurrection of the Savior. Their little lids are leaning against the wall indicating that they have been opened, and that the object they held has departed. At the 1815 inches we come to the stone step which reaches across the passage, and is three feet high. The first dead level is reached at this point.

The great men, who have investigated this step, are at a loss to account for the greatest sign-mark in the pyramid. Nations have applied it to themselves. The French say 1815 was when Napoleon's star waned. The English claim it as the year when the gospel was sent to India, but let us reason upon it. Prof. Orson Pratt was inspired to square this step. As the angle of ascension is twenty-three degrees, he placed the square upon it, and the squaring of that angle gave the year 1830 as the top or commencing of the step, so the great mark, by that measurement notes the setting up of the kingdom of God through Joseph Smith. Now, who, in all the world can claim that year as the time of the setting up of the kingdom of Christ? Simply, the "Mormons." The Prophet Daniel, in his vision of the four beasts, wherein we get the world's history, gives that as the time when the kingdom should be set up never to be thrown down. In our lecture of Nebuchadnezzar's dream we will prove this point. Now, the square is the key to the pyramid, and by laying it on the angle 23, which is the angle thereof, both outside and in, and also the earth's angle of inclination we get Prof. Pratt's theory of the squaring of the circle, and also the step referred to, by placing the common 24 inch square thereon. We measure into the masonry 15 inches to enable the upward angle of the square to strike the outer corner of the step at the top, then measure 61 inches to the end of the gallery making the 60th years, which the angel declared to be the time of the Lord, for 60 years with man is one hour with God; and, in that year the angel proclaimed to Joseph Smith the hour of God's judgments. Now, the end of the gallery proves the end of the Christian era, it began at the sign-mark of the birth of Christ, and terminates at the sign-mark 1891, and as the room meas-

ures, in straight line measurement, 1882, and by squaring the step 1891, we have a very peculiar sign that 1882 would be very marked in the history of the people of the kingdom, as the freedom of the Grand Gallery ends at 1882.

Those wishing to continue the journey to the King's Chamber must endure a time of trial, as the narrow passage-way at the end of the gallery is only 42 inches high and lies under a shaking, frowning rock, placed overhead, loose and rolling, but cannot fall as it is fitted on two side ledges which support it; but it shows the time of trials upon those who remain steadfast in the endeavor to reach the upper rooms above or beyond the Grand Gallery. We then learn that we are in the narrow passage-way according to man's time and that the little horn (the United States) passed the law to stop celestial marriage in 1882. Now, dear reader, is this chance or prophecy fulfilled in the time of the Lord, 1891, as striking the center of the pyramid, which denotes the center of time, or 6000 years, the reign of the Serpent? In that year we look for great events. We have shown that the Christain Era ends in that year, and that the end of the reign of the Dragon is then. We have proved that the lowest point in the downward scale of the circle of time is then reached, and that the beginning of the upward tendency is also in that year.

Now, we will prove by the prophet Joseph Smith that the same year, 1891, is the commencement of the reign of righteousness. In Section 130, Doctrine and Covenants, Joseph was told that if he lived to be 85 years old he would live to see the scene wound up or the Redeemer on the earth. He was born December 23rd, 1805, and if we give him the 85 years, we could not count the year 1805, we should have to count 1806, as the year 1805 was mostly gone before he was born, therefore, we have 1806 and 85, making 1891; again in the year 1835 Joseph was told positively that 56 years would wind up the scene, which we believe was the reign of iniquity and transgression: 56 and 1835 are 1891. Thus we have abundant proof that that year will begin the reign of right-

eousness, and God's people be acknowledged, for the earth is to be given to them. He has said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Therefore, we trust to see iniquity commence to wane, on this planet, with the Dragon and Serpent in 1891.

On leaving the Grand Gallery we enter the narrow passage 42 inches high, and leading to the ante-chamber a room of preparation. This passage is 53 inches long, with two frowning rocks hanging overhead. There is quite a space above them, as they have been probed, and a large vacuum found there. Our opinion is that the records of the architect will be found above this aperture of the two loose rocks, as in all this vast building no hieroglyphic, sculpture, picture, or device of any kind has, so far, been found to give a trace of the object of the architect. Perhaps the records of Abraham, the architect, concerning the pyramid could be found here, which, like many of the records of the family of God, have been hid for wise purposes until a certain time known to the Lord. When Cumorah and other repositories of the records of God's people are revealed you may be sure that the great altar of the Lord of hosts will not be dumb, as at present, on the matter of record. Parley P. Pratt in Liverpool, England, prophesied that in 1945 the first conference would be held in the Millennium on the 6th of April. The measurement of the pyramid from the birth of Christ, or beginning of the Grand Gallery, to entrance of ante-chamber is exactly 1945 inches, so that we must undergo trials 53 years before the millennial era, when a great battle will be fought between Christ and Satan, prior to the resurrection morn. The ante-chamber has a few interesting rocks for the general information of which we refer our readers to the "Miracle in Stone"

We pass into the King's Chamber and note its peculiarities; it is nearly 37 feet long by 17 wide, making what is called the 1000 inch chamber, representing the millennial era: it has nine large, flat, red, granite, polished slabs for its ceiling, which reach from wall to wall. The walls are about

20 feet high. In the center of this room stands the only article of furniture in the pyramid, viz., a stone box, length 7 feet 6 inches, width 3 feet 3 inches, and depth 3 feet 6 inches, made to represent the ark of the covenant that Israel carried in the wilderness, its dimensions being identical in measurement therewith. Another very peculiar coincidence is that the King's Chamber was made the same size as the "holy of holies" in the tabernacle of the wilderness, and also that of the holy of holies in the temple at Jerusalem. The chamber, therefore, represents the millennial year or day of the Lord.

Above the King's Chamber are five rooms, called the rooms of construction which are reached by a narrow tube 25 feet up the south wall of the Grand Gallery, and are very finely finished on the walls and ceiling, but the floors are rough, typifying that perfection is not yet reached. It is supposed that these rooms denote the degrees of glory. There is supposed to be a room above the King's Chamber to represent the new Jerusalem coming down from above. Pyazza Smythe, astronomer royal, discovered the rock of which it is made, in the yard adjacent to the building, a fine granite rock, enough of which was dressed to make a room 16 feet square, with three gates on each side and 16 feet high. That this room will be found is believed by most pyramid readers, and that it will give us more keys is plainly forecast in the entire structure. The object of the building is to awaken Israel to the regeneration, and as Ephraim is the first born, he is now reading it; and as the Latter-day Saints are Ephraim they will yet decipher it.

Joseph Smith was a descendant of Joseph and revealed to the world the message he was commanded of angels to deliver, but like many ancient prophets he sealed his testimony with his blood, but he first set in order the kingdom by revelation, and commandment. We know he was a true prophet, and trust the youth of Zion know it also, as they may yet be entrusted with the keys of the great structure, and become versed in history, biography, ancient and modern, and that they will especially study the sacred scriptures that they may

have power to refute error and establish the truth in this infidel age.

CHAPTER IV.

PERIHELIA OF THE PLANETS.

ON the 19th day of June 1881, the singular phenomena of five planets in perihelia transpired. The *Salt Lake Herald* commenting upon it, inserted a diagram in its columns, of its position in the heavens, with comments on the singular phenomena, and further commenting on the singular coincidence of two great perihelia coming almost together, as the perihelia of the above date was superceded by a four planet perihelia which occurred in the year 1879, a singular fact of which was that the star that was governor of the perihelia of 1879, called Uranus, and marked in the pyramid at the north air tube, striking the Grand Gallery at the 12th inch from the end, we were convinced that these are some of the signs referred to by Jesus, who foretold "signs in the heavens, wars, and rumors of wars, earthquakes, etc." (*Matt. xxiv*).

Now, students of the signs of the times agree that the end approaches. Saints and sinners, Jew and Gentile believe this to be the evening of time, and that, therefore, we may look for signs and wonders on earth and in the heavens, as foretold by prophets ages ago. Only instance the fearful accidents, the daily horrors, devastation by cyclone, water and fire to show that these are the last days. Astronomers state that this perihelia of 1881 has never had a parallel; for never have five planets been in perihelia before, and as this followed the four-planet perihelia of 1879, marked in the pyramid as coming in that year, which was followed by the star of Bethlehem, which became visible in that year, and now is shining in the constellation of Andromeda, and it is recorded by some

astronomers will shine brilliantly in the day-time in 1887: this without doubt, is markedly indicative. In the mouth of two or three witnesses truth is established; we have, then, three great signs in the heavens; viz, the four-planet perihelia, the five-planet perihelia, and the star of Bethlehem, following in succession; the first recorded in the pyramid as shown in 1879, and the five planets in perihelia after. We had Mars, which is represented as the war planet controlling star or governor of the perihelia, we therefore look for war after this advent. The second planet is Saturn, the beautiful, with three rings or belts of light and 8 moons; next is Mercury, the nearest the sun except the moon, of any of the planets. Mercury requires only 88 days to complete a revolution, therefore a year in that planet is but 88 of our days. Next, in the perihelia, is Jupiter, the largest, fourteen hundred times larger than ours, with 4 moons; the 5th planet Neptune, farthest from the sun, requires 33 years to complete a revolution. Comstock states that if Adam and Eve had taken railroad at the Fall, at fifty miles an hour without stoppages they would now only be two-thirds of the journey from Neptune to the sun, and, judging from our relative distance from the sun, should the concentration of the sun's rays be the same as on our own planet, Neptune must be frozen through with no living thing upon it. It is probable, however, that they are not under the same laws as we are, and other provisions may be furnished. We believe the great north tube and star Uranus mark 1879 is the sign of the angels being in the land, as statistics, since 1879, give no such record before, as since, Cyclone, earthquake, fire and flood have been common events. To the people of the kingdom this is not unlooked for. "Be ye also ready" is the warning, Saints understand these signs, and will frame their lives accordingly. Avoid selfishness. "Seek first the kingdom" and all things will be added. Be valiant. Revile not the reviler. Let temperance prevail. Preserve yourselves unspotted by evil. "Avoid fleshly lusts that war against the spirit," and remember these signs were given to warn you that the end is near.

CHAPTER V.

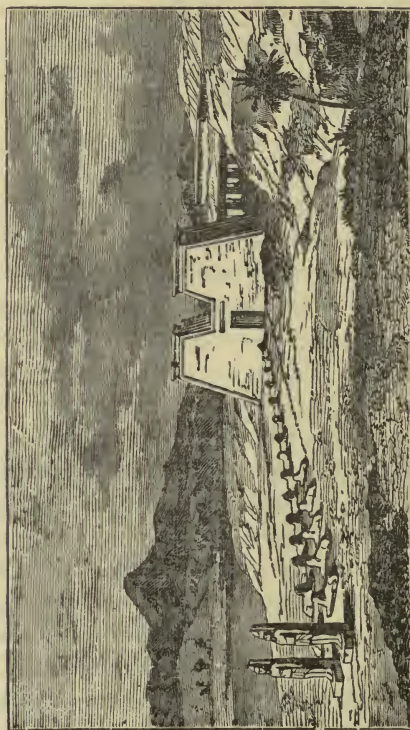
CLEOPATRA'S NEEDLES.

THE Cleopatra's needles are two red granite obelisks or pillars, 96 feet high. One stands on the banks of the Thames River, London, the other in Central Park, New York. They are very ancient, having been built by a king of Egypt, named Thothmes, the third king before Moses. He reared them at the gateway on each side of the temple of the Sun, in the city of On, called Heliopolis, in profane history, but On in scripture. It is situated 4 miles above Memphis on the river Nile, and was a great college in the time of Joseph and Moses. Joseph was sent here to be educated, as a prince, in Egyptian lore, and here he found his wife, states the sacred narrative. He married the daughter of the priest of On. The pillars stood at Heliopolis until 33 B. C., when they were taken down and removed to Alexandria to beautify the city, as some writers say, for the reception of Mark Antony, who was paying his addresses to the Egyptian queen. They were reared near the Nile gate to Alexandria, and when Mark Antony, riding from his vessel in a chariot of queen Cleopatra, came to the tall pillars, he commanded a halt, and viewing them, asked where they came from, was told by the attendants, that the queen had brought them from Heliopolis. "Well," said he, "they are truly queen needles," hence their name Cleopatra's needles, which they bear to this day. They were square and of red granite, tapering very gradually from base to top, and on each side, in hieroglyphics, were recorded the histories of the kings of Egypt. The one in London, bears the name of Thothmes, and records a period from 1550 to 1450 B. C. or the time before Moses, Thothmes being the third king before his time; it also bears the name of Ramasses who lived about the time of the Exodus 1495 B. C. On the base

of the American needle were found the emblems of ancient masonry, the square and compass. The fraternity were elated at this find, as substantiating the order of Free Masonry in its ancient origin. Even the progressive steps of the order are represented on this pillar, the three steps of the pedestal; the author being one of the fraternity and knowing that ancient Free Masonry commenced with Solomon king of Israel, at the building of the great temple at Jerusalem. How, therefore, does this pillar give the signs or mystic emblems of the order when made ages before it existed? We will endeavor to solve this problem historically.

There is no doubt that the children of Israel, being the only people serving the true and living God, had a code of laws, signs, pass-words and grips, whereby one tribe might know another to be as represented; for the mark of circumcision could not be relied on, as the Ishmaelites circumcised their children, therefore it is reasonable to suppose that these signs would exist for mutual protection, that none may be taken into trust but the genuine. Thus an enemy could not take advantage. It is believed that after the flood when the dispersion had caused colonies to settle the eastern country that the sons of Noah, his son Shem being at the head, Melchisedec ruling in Salem, this order was known, and that Abraham taught it to Isaac, he to Jacob, and Jacob to his son Joseph, and that when Joseph was sold by his brethren to the Ishmaelites he was carried into Egypt and there found favor with the king, who put him in college to learn the science of the Egyptians. He, after marrying the priest's daughter, it is reasonable to suppose, would teach his father-in-law the knowledge of the true and living God, and that he would accept the same, knowing that Joseph's God had done so many mighty things for him. Therefore, we presume, the mystery was given by Joseph to his father-in-law, and that he taught it to the princes and great ones who came to this temple of learning. By this means Thothmes obtained (for we cannot find another clue in sacred or profane history to give us any other theory) the emblems recorded on the American pillar. Solomon was

of the blood royal, the son of David from whom even the Savior of the world descended. He, knowing these mysteries of the Priesthood, with the aid of the king of Tyre organized the degrees of workmen, and building a holy house used the mystic emblems, words, etc. of the Priesthood, with some variation to accomodate the different people engaged in the work.



AN AVENUE OF SPHINXES.

The order after the completion of the temple, left many of the lower orders or degrees without a knowledge of the higher orders of the master mason, and it is supposed that they would use what knowledge they had, and add all they could to what they knew to aid them to get employment elsewhere; hence the decline of the Priesthood, and the adoption of the ancient order. The knowledge of the true and living God,

being the foundation of masonry, proves this to be probable, as after Solomon's time it was carried into foreign countries far from Palestine, (where only the great Jehovah was known.) Immediately after the building of the temple these lodges commenced and increased until to-day it is the greatest and most honorable society of men on earth, being numbered by millions. The British needle was bought from the Egyptians and a vessel made purposely to handle the pillar constructed. The front part was taken out and a small rail-way laid to convey the needle into the hold; for each one weighed 200 tons. When snugly shipped they started with the needle boat in tow, but in the Bay of Biscay a storm parted the needle boat and its convoy, and they thought it had sunk during the night, and returning to London reported its loss, but instead thereof, the needle boat weathered the storm. Some fishermen found the dismasted vessel and towed it into Flanders. When the English found this to be a fact they claimed their property, but the fishermen claimed such a price for their find that the English could not entertain it. It was finally left to arbitration. It was afterward erected on the Thames embankment, a beautiful garden on the bank of the river. The other needle was presented to the United States. Major Goring was sent to bring the needle home: he took machinery and a ship that could be taken apart, and then made a canal from the Nile to where the pillar stood, to be able to ship it. It was, however, shipped without accident, reaching New York safely, and after immense labor reared in Central Park, New York.

CHAPTER VI.

THE CITY OF BABYLON, OR SECOND WONDER.

THE city of Babylon, the capital of the Babylonian Empire was situated on the Euphrates River, about 50 miles south of Bagdad. Its origin is so remote that the time thereof is simply traditionary. It is strange that Herodotus gives no intimation of the founder; we, therefore conclude that its antiquity was so great that this historian and traveler could not satisfy himself concerning its origin. It was located in a great plain called Shinar, anciently. In the midst of this vast plain, on both sides of the river Euphrates, this wonderful city was built, and Nebuchadnezzar turned the river through its center. The city was founded by Nimrod, for we read (*Gen. x*) that he built the city of Babel, and that he was a mighty hunter before the Lord, and became a great king or leader and was called Belos, in the allotment of land to the sons of Noah. The rich plain of Shinar was given to the sons of Shem, but Nimrod and his people rebelled against the allotment, left their territory and settled on the banks of the Euphrates and, with the rest of the descendants of Noah commenced a tower whose top should reach to heaven. They were acquainted with the history of the flood; and, although Noah told them that the Lord had promised that the world should never again be drowned, they doubted and proceeded with the work, reaching a height of 600 feet before they were stopped by the confusion of tongues. This, according to the best commentators, was a most singular phenomenon, for no man could understand his neighbor; utter confusion reigned and dispersion resulted. There was one exception, however: the brother of Jared, a mighty man of God who, it is thought, believed the words of Noah, but

aided in the work of the tower, either through policy or, as some writers say, from compulsion. When he beheld the confusion among the people went immediately before God, and in earnest supplication besought Him that his people might retain their language, and the Lord granted his request and they left the plain of Shinar and migrated westward across the mighty deep, landing on the west coast of America, where they multiplied until they became a mighty nation, but were finally destroyed in a great civil war among themselves, (*see Book of Ether in Book of Mormon, page 572.*)

Nebuchadnezzar, the son of Nabopolassar, who is noted in the Book of Daniel as the head of gold, was the builder of the great city of Babylon. Nabopolassar, his father, had been sent by the king of Assyria to drive back the Medians, who had invaded the kingdom; but when he met the invaders, who had probably offered him a kingdom, if he would come over to their side and turn his arms against his king and country. He laid the flattering bait in most glowing colors before his officers and soldiers, who, to a man, agreed to follow where he led; so they deserted the Assyrians, joined the Medians, and laid siege to the capital of Ninevah which fell under their combined attack. The king of Assyria, with his family, shut themselves up in their palace, set it on fire, and all therein perished. Nabopolassar was rewarded for his treachery by getting the kingdom of Babylon for his share of the campaign. His son Nebuchadnezzar became king after him, and figures historically as the mightiest on record, as his works amply prove. His city, the second wonder, we here explain that he took the city of Babel and enlarged it to 15 miles square, a circumference of 60 miles, and reared a wall around this vast square 350 feet high and 87 feet thick. The material of this stupendous wall was taken from a deep ditch or moat, and made into brick which were baked in large ovens, and hot bitumen poured over them to cement them together and to strengthen the wall. At every thirtieth course a layer of reeds was laid on and cemented; the sides of the ditch were lined with brick, when it was filled with water

rendering it inaccessible to an enemy. In the walls were 25 brass gates on each of its four sides, at the ends of the 25 streets that crossed the city. These brass gates were lowered and raised by grooves on the inside of the walls, so that they could not be reached by battering-rams. The river ran on the outside of the city, but Nebuchadnezzar, to beautify the city and give it a plentiful supply of water, cut a channel through it 15 miles in length, and turned the Euphrates down through it. The wall spanned the river by an immense arch, and on the inside thereof a huge brass gate was placed to prevent persons from entering by means of the river; and at both the entrance and exit of the river to the city the brass gates were placed.

Now, the king having besieged many cities, knew that the river was a weak point, so he endeavored to strengthen it by these gates; but after they were in position he was not satisfied, so, for safety, he set men to make a high wall along the river, and at the ends of the 25 streets that came down to the river. On each side he placed brass gates in the wall. At night fall the law of Babylon required the close of these gates as well as the ones on the outer or great wall. The channel through the city was straight as an arrow, and paved with flag rock. Steps of cut stone were placed at the ends of the streets that came down to the river. On the top of the outside wall six horsemen could ride abreast the entire 60 miles. Between every two gates on the wall, forts 10 feet high were built for the shelter of the guards. There were 626 blocks in this great city. The streets were all wide, and on each side shade trees were planted to beautify and make a delightful shade. Herodotus visited Babylon in the year 455 B. C., five years after he had visited the pyramids, and in his narrative concerning the great city says that the temple of Belos was walled in by gates of brass, making a stronghold in case of siege, and as the royal treasures were deposited there, a constant guard was necessary; and that the reason of this repository being selected, was probably on account of its sacredness: none, unless an actual brigand, would touch

anything in the temple, lest he might incur the anger of the gods. The sacred enclosure was two *stada* in length on each side, making a perfect square, and the massive building was 600 feet high, composed of 8 stories of 75 feet each from ceiling to floor. The top story was fitted up most magnificently, with a golden bedstead, table and chairs, with hangings and furnishings that far excelled those of the king's palace, as this was supposed to be the home of the god, Bel, who on coming from heaven to attend to his interests on this planet, was supposed to have a fitting palace for a god above the turmoil of the busy city. Bel was the god of heaven and earth: he was Nimrod deified, and was worshiped by all the eastern countries, in Canaan as Baal, in Greece as Jupiter, in Babylon as Bel.

The temple of Belos in Babylon was so huge a building that Strabo, an eminent historian, considered it almost equal to the great pyramid. He states that it was half a mile around at the base, but was not built by Nebuchadnezzar, but many years before his time, and was merely enclosed with the walls and brass gates set in their place by this king. Herodotus says the ascent was made by means of a winding roadway commencing at the base, and, by a gradual ascent wound its way to the top. He also states that it never was finished, but after reaching a height of 600 feet was abandoned, proving the building to be the notorious tower of Babel. On the top was the celebrated observatory of the Babylonish astronomers, who, in the time of Abraham were noted for their knowledge of the heavenly bodies, for when Alexander took Babylon, Calisthenes, the philosopher, who accompanied him, found they had made astronomical observations for 1903 years backward, which would carry the account up to 215 years after the flood. This is proved by the Grecian account, which was sent by Calisthenes from Babylon to Aristotle, and is handed down to us by the authority of Prophyry. In the different rooms of the temple (except the upper one) there were massive images of gold and silver, valued by Herodotus at about 5000 talents, which,

in our currency, would make nearly \$120,000,000. Diadorous Siculus mentions one of gold, 40 feet high, that was worshiped in this temple, which was probably the one Nebuchadnezzar set up on the plains of Dura. This image, in scripture, is called 60 cubits high; but this must be understood as the image and pedestal, as none of the ancient historians record such an image. Diadorus states that it contained 1000 Babylonish talents in gold, but if it had been as high as the Bible narrative states, without the pedestal, it would have cost nearly three times as much. The temple with its immense treasure was despoiled by Xerxes who carried away its images and treasures, the accumulation of a thousand years.

The palace was next in order of wonder which was exactly on the opposite side of the old one, and was, with the residences of the nobles, 8 miles in circumference, and guarded by three walls inside of each other, with a moat between each, and secured by solid brass gates. But the most wonderful of all his works were the hanging gardens, made to please his queen, who being a native of Media, longed for her native forests and green fields, and it was to wean her from that notion that the gardens were made. They contained a square of 4000 feet, and by terraces were carried up one above another to the height of the city walls. Immense arches sustained the terraces, and steps from them ten feet wide, so that a person would not get weary in the ascent, and the whole garden was surrounded by a wall 22 feet thick. The floors of the terraces were cemented and leaded, to prevent moisture from escaping. Here the giants of the forest were transplanted—the oak the larch, and the elegant mimosa, and the silk tasseled acacia; indeed, every fruit and flower known to the Orient, grew luxuriantly in this paradise. On the ascent or broad steps, flowers and beautiful trees shaded the pathway on either side; making as Herodotus describes “a paradise on earth, the most delightful spot in all the world.” From the top a lovely view of the city and the winding Euphrates could be seen, and as far as the

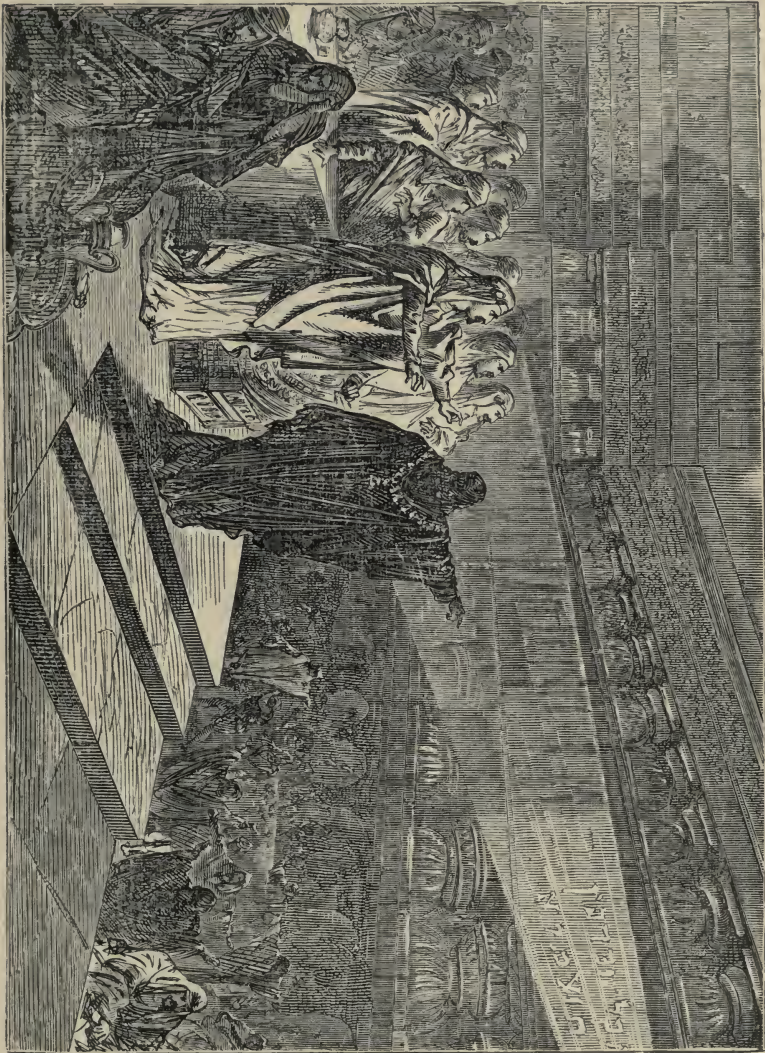
eye could reach, the vast plain of Shinar, with its great canals which Nebuchadnezzar had made to carry of the surplus water of the river in high water time was visible. He made a reservoir, probably the largest in the world; its circumference was 40 miles and so deep that pleasure boats sailed on its ample bosom. This also, was a great source of wealth, for in the dry time of Summer, the water was drawn off to irrigate the parched land and made abundant harvests. Cyrus, no doubt, was more persistent in pushing the siege of Babylon that he might view its wonders and, especially its remarkable gardens of which he was passionately fond; for wherever he went he caused beautiful gardens to be planted. Of him Xenophon writes that his first care after subduing a city was to plant gardens, and Plutarch in his "Lives of Great men" says that Lysander, the Spartan general, praised the gardens of Cyrus. In ancient times gardens were thought to be superior to any luxury, and kings and queens were their patrons.

Thus after explaining somewhat of the wonders of Babylon, its wall, temple and palace, hanging gardens, and river, all of which were completed in the reign of King Nebuchadnezzar, who was rightly designated the "head of gold", for no king ever left behind him such marvellous works; his son Belshazzar succeeded him and in his reign the kingdom ended. The prophet had already predicted its fall. "Babylon, the glory of the Chaldees shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited neither shall it be dwelt in from generation to generation. The Arabian shall not pitch tent thereon, nor the shepherd make fold there, but the wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there." (*Isaiah xiii*). All of this prophecy has been literally fulfilled; its downfall commenced in the reign of Belshazzar by Cyrus the Persian king, whom the Lord raised up for this express work. He laid siege to the city and spent months in vain attempts to break down the wall, but, after repeated attempts, finding it invulnera-

ble, being 87 feet thick the battering-rams could not penetrate such immense thickness, he had to resort to other means. To attempt to scale the walls was impossible; 350 feet in height could not be reached with scaling ladders; in the face of a vigilant army. Two vast canals were cut around the city and when the troops of Cyrus informed them that their object was to rear a high bank to enable them to reach the top of the wall, the Babylonians laughed them to scorn. The Babylonians had always considered the Euphrates their greatest security, with its huge walls spanning the river by a mighty arch, the mammoth brass gates shutting everything out, and the same protection at the lower end of the city at the exit of the river, they never thought of danger in this direction; but Cyrus, the servant of the Most High, although he did not know it was inspired to make the river the means of destruction, was over a year, in making the two canals, and on the night of the festival of Bel, Cyrus had completed his arrangements for entrance. He placed his men so that as the sun went down they cut the sluice-ways from the river to the canals and dammed it above the city. In a short time the troops were walking under the brass gates, and the dry bed of the river made a level road for them; for the bottom of the Euphrates is quicksand, and when the water is removed, it becomes hard. The guards of the city, partaking of the wine that is freely distributed on such occasions, were speedily slain, and Cyrus distributing his men in different parts of the city, even the temple of Belus, and the hanging gardens became scenes of carnage.

While this was going on a remarkable scene was transpiring in the palace. Belshazzar had made a feast for his nobles on this great holiday, a thousand of whom were entertained at this royal banquet, here he committed an act which God could not overlook, a sacrilegious act of which even his father Nebuchadnezzar never dreamed, that of drinking wine from the sacred vessels of the temple, which Solomon had made and dedicated for its use. Belshazzar sent for them to the temple of Belus where Nebuchadnezzar had placed them.

After destroying Jerusalem and making captives of the Jews he destroyed the temple and its treasures, carried them to



Babylon, and placed them in the temple of Belus, where they remained during his life and were not disturbed until the

feast, when they drank wine from the sacred vessels and praised the gods of gold and silver, of wood and stone; but in that hour came forth fingers of a man's hand and wrote over the candlestick *Mene, mene, tekel, upharsin*. The king was appalled by this apparition, the joints of his loins were loosened, and his knees smote together. He called for the wise men, and astrologers to read the writing, but they could not. The queen thought of Daniel who was brought in and, as is well known, predicted, in the interpretation, the capture of the kingdom that very night. How short a period for so absolute a monarch, how dreadful to tamper with Jehovah! The fate of an empire hangs upon the fact of an invasion of the holy places and an unhallowed use of the sacred vessels. The scene has changed, the cup of trembling is substituted for the wine-cup. How dreadful to invade the domain of God's holy places. The guards whose duty it was to lock the gates at evening were drunk. God had said that Cyrus should break down the gates of brass and enter. Who shall prevent it? Not Belshazzar, he fell a victim to the sword. His men fell around him like hail. Babylon is taken. Darius, the Median king, an ally of Cyrus, took the lower part of the city. When the water was withdrawn they filed right and left and in ONE HOUR Babylon was taken.

Cyrus, on becoming the sovereign of Babylon, was kind to the Jews and aided them to return to their own country and to build their temple, which they did 515 B. C. He was a good king and exercised sovereignty, peaceably, until his death. In a good old age he was succeeded by his son Cambyses who also had a peaceable reign. He was succeeded by a Persian monarch named Darius Hystaspas, when the line of Cyrus became extinct. Alexander the Great in the great battle of Arbella, beat Darius and the last great battle of the Persians was fought. He moved the seat of his empire from Media to Babylon, the beauties of that place enchanting him, and tried to rebuild the walls, that had partly been thrown down in the siege, but he did not know or care for what the prophet of God had said, She shall become a desolate waste;

doleful creatures shall dwell in her palaces, and he who attempts to rebuild it shall do so in the death of his firstborn, which befell Alexander; yet was he determined to prosecute the work. The Lord removed him and he died at the age of 33. The city gradually sank to decay, and became literally a "doleful place" for the satyr, owl and venomous reptile dwelt there. No man could pitch tent there. Even the Arab who was wont to pass the night here dare do so no more. Thus was God's word fulfilled upon it. Babylon is to fall again according to the Revelator John, in the "last days." He could not refer to the ancient city, but to its emblem in the world, the wicked which we will explain in our chapter on the last judgment.

CHAPTER VII.

JUPITER OLYMPUS, THE THIRD WONDER.

IMAGE worship is stated by Bancroft, in his "Footprints of Time" as commencing in the worship of nature. On page 44 he writes that "the religious nature was first awakened by the mysteries of growth, the power of wind-storms and waters, the calm beauty and brilliancy of the sun, moon and stars, riding undisturbed in the heavens, impressed in man a sense of something superior to himself, and his sense of weakness and dependence led him to propitiate these unknown powers to aid him." The head of the family was naturally looked up to as a priest or head that all revered, and, after his death it was supposed that he was taken to some of the heavenly bodies. They thus worshiped the hosts of heaven, the scriptural writers said, and it was to call the attention of the head to a certain star such as Jupiter, which was supposed to contain Nim-

rod, the mighty hunter, that they supplicated the persons who lived in certain stars, but as the stars would be hid from their view part of the time, they made images of their deities, and worshiped the representation until the star returned, and finally they lost the worship of the stars in the worship of the representative or image. Nimrod was deified, after his death, and was supposed to have taken his abode in the star Jupiter, and was invariably worshiped by the sons of men, who were under him at the building of the great tower. Some called him Bel, others Baal, and the Grecians, Jupiter, the great head or god of gods, and many minor images were made to gratify various cities who held the worship of Jupiter as most sacred; but it was left for Elis, a city of Greece, situated near Olympia, to carry off the palm of victory in its worship of Jupiter.

In the year 490 B. C., a child was born at Athens, who was destined to become the greatest sculptor the world ever saw. From his youth he showed great genius, and many of his works are still extant, one image, especially, of the goddess, Diana, now in the British Museum, and allowed by modern critics to be nearly perfection. He was commissioned by the Athenians to make them an image of the goddess, Minerva, and everything needed was furnished by the city—gold, silver, ivory, precious stones, etc. He made it so beautiful and life-like that it was pronounced the goddess herself, and the sculptor was almost deified, but he had rivals who circulated a story that Phidias, the sculptor, had stolen part of the ivory and gold entrusted to his care for rearing the image, and the story gained ground. The enemies of Phidias worked faithfully for his destruction; theft, in those days, being a death punishment. The rivals bribed false witnesses who swore that they saw him carry off gold, ivory, and precious stones; he could not disprove it, and therefore fled the country to save his life, settling in a city of the Spartans near where the Olympic games were held, a principality not governed by the Athenians. When the Elians found they had the great sculptor in their midst, they commissioned him to make a statue of Jupiter Olympus, for them, and he to avenge himself on the

Athenians for their lack of confidence, and their willingness to credit false rumors determined to make this image so vastly superior to Minerva that she would not be accounted a wonder, and therefore set to work on the celebrated idol. Minerva was only 39 feet high; he made Jupiter 55 feet high. He placed him upon a throne covered with ivory and gold and precious stones. A celebrated writer, Pausanias states, "He sits majestic and appears endued with life," and, although the temple was 60 feet high to the ceiling, it would appear that if Jupiter were to arise from his throne and stand erect he would lift the roof from the temple. His head was covered by an olive branch to denote peace to the faithful; in his right hand he held an image of the goddess of victory. This image was 18 feet high, of gold, ivory and precious stones; its wings were bespangled with precious stones, mostly rubies and pearls; in his left hand he held the sceptre as king of kings. This sceptre was also of gold, and surmounted by a golden eagle to show that the fowls of the air were the messengers of Jupiter; at his feet were full grown lions, of solid gold, to denote that the animal kingdom was subservient to their god, they being represented by their king, the lion. The sides, back and top of the throne, were supported by gods of gold to denote that the throne of Jupiter was supported by the aid of the lesser gods, of the statue of full-grown mortals. These were lavished in profusion around the throne and were of solid gold. His robe was elaborated with figures of lilies, animals and birds; his sandals were wrought in festoons of flowers, the dew-drops being pearls.

The great throne was as much a marvel of workmanship as the image itself; it was made of ivory and gold and the pedestal was pure pentelic marble; its four sides were elaborately wrought in figures of the victories of the gods, who were the subjects of Jupiter and under his especial care. Thus Phidias labored most assiduously for the Elians and immortalized himself forever, the critics of every age accredit him as being the master of sculpture. Phidias, says tradition, wishing to know whether his work was accepted by the gods or

not, evoked them to manifest it by some sign, and no sooner was the request made than it was answered by a bolt of lightning striking the marble pavement in front of the image, doing no damage. A beautiful vase was placed there to mark the spot forever.

The temple was in every way worthy of the god; its dimensions being 350 feet in length, 200 feet wide, and 60 feet high on the inside; eighty feet outside the dome, and was sustained by 220 columns of fine white marble, each a solid piece 60 feet high. They were fluted most elaborately, and so deeply that a man could stand inside of one, and be hidden from view. This part of the history is amply proved, for, to this day, 17 of those grand columns remain standing in the ruins of the temple of Jupiter, and three of the immense rocks, spanning from column to column, are still in their place on the top. In this century an old hermit made his home there, but being missed a search was made, and his body was found on top of the columns where he had died.

The Olympic games were a national series of athletic sports, open to all competitors who were not under ban. They were celebrated at a city called Olympia, close to Elis. There was an oracle of Jupiter at Olympia, and, tradition states that Hercules came there in person and established the games, in honor of Jupiter, after a great victory 1222 years B. C. They were to be celebrated every 59 years. The care of the games was given to the Elians, and by these national festivities we get accurate dates for history, as the winners were recorded in a great book and their names immortalized in song; and even kings did not think it beneath them to contend for the championship. Every person tried to visit the temple as many times as possible, as it was considered a calamity to not have visited it and worshiped the god, at least, once in a life, and not to have their names recorded in the temple book. The Olympic, citizens of Elis became very wealthy, as crowds wended their way to and from the temple at all seasons of the year; but, there is an end to all mortal things, and the great Jupiter, with its magnificent temple, had to yield to the

inevitable. The Greeks and Persians were rivals, the latter jealous of their growing renown, invaded their country and tried to subdue it, but were repulsed again and again, but still persisted until Xerxes, with a million of men, beaten and retreating, finally lays waste all he finds and plunders all worthy thereof; among the rest the temple of Jupiter falls under his scourge. He pillaged the temple of its immense treasure and caused the image, with its attendant gods to be taken down and melted into bars convenient for transportation, and then carried them to Persia. The treasures of this temple alone made him very rich.

These were the times of greatest glory for Greece. Honor and liberty were regarded of more value than life, and it, although a small kingdom, was so united, that with an army of only 10,000 men beat Darius on a fair battle-ground with 300,000 on the famed field of Marathon. The valor of the Greeks lay in their unity and bravery, for, when once engaged, they never turned to the foe. Death was preferable to that. At the time of the famed destruction of the temple of Jupiter, the Greeks, with a small army drove Xerxes, with two millions before them, and he could not have entered Athens but for the treachery of a malcontent who showed him a hidden passage between the mountains but the Greeks were not yet discouraged, but united more closely, and the result was the destruction of the Persian fleet at Salamis, which compelled Xerxes to abandon 200,000 of his men, and compelled his retreat to his own country with his great spoils, but the 200,000 left, the Greeks cut into pieces at the battle of Platea, they having only 40,000 men. After these great victories by the Greeks, the Olympic games were revived, and from being celebrated every 59 years were celebrated every fifth year. The games consisted of chariot races, boxing, running, leaping, throwing the hammer and pitching quoits. No criminal was allowed to compete with the wrestlers, and competitors were chosen by lot. The equestrian competitors were mostly of the higher caste, as they had to furnish horses, chariots, etc., at their own expense.

Those competing for prizes had to enter their names ten months before the festival and to name the prize they would compete for, and on the day of the festival their names were proclaimed from the Stadium. They were then led to the throne of Jupiter and there they swore before the great god that they would not be guilty of any under-handed measure or hinder the fair course of the games. At first the prizes were very valuable, but they finally became merely honorary, such as a garland of white olives cut from the grove of Olympia; but great triumphs awaited the victors in their native city. There they were seized and carried through a breach made in the wall of the city, on purpose for this mark of their approval; and a great feast was made to honor them, and poets composed songs in their praise, and they were exhibited in their processions. These games were found beneficial in holding surrounding nations in friendly relations, for all were eligible to the Olympic games, and all were anxious as to the result. There was no betting—nothing but the victor's prizes are recorded in history. This was the acme of ambition. Pindar, the Grecian poet, entered the lists and competed for a prize in an ode in which he invokes Jupiter to aid him. The ode runs in one stanza, thus:

Thy circling hours immortal Jove
Who makes the unvaried lightning move
With songs and lyres ascendant string,
Rouse me the victor's praise to sing.
When friends succeed the good rejoice,
And hail the sweet-tuned Herald's voice.

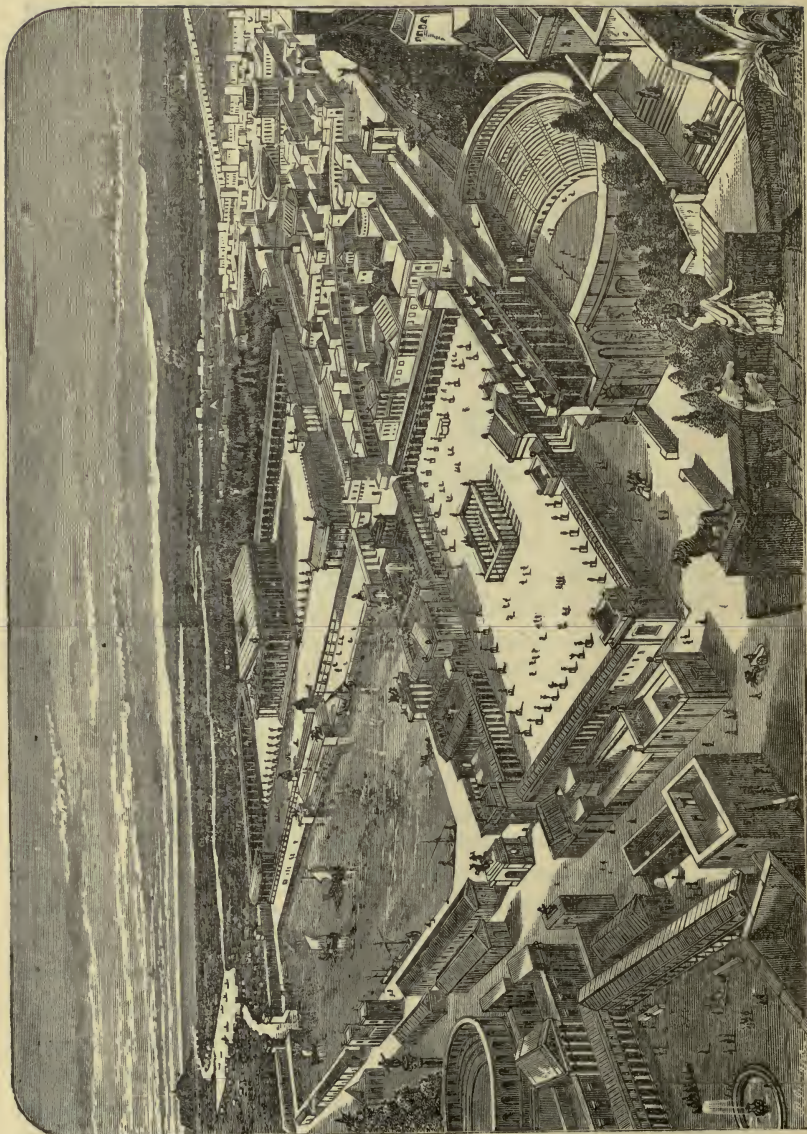
Greece has an immortal record. She has given the world the greatest warriors, the greatest poets, philosophers and law-givers, the greatest gods and temples, and her ruins vie with those of the Egyptians. To her we are indebted for much art and science. Our alphabet was copied by Greeks from the Egyptians and afterwards improved. They invented most of the arithmetical figures in use. We have the Grecian mythology; their marks in literature are found in all the world and their festival styles are somewhat still in existence, such as

May-day, the festival of the harvest home, but now we need not mythology to enlighten us, the more sure word of prophecy is our guiding star to the mansions of eternal bliss.

CHAPTER VIII.

TEMPLE OF DIANA, FOURTH WONDER.

EPHESUS was situated 38 miles from Smyrna, in Asia Minor, and was anciently one of the most splendid cities, and in the time of John the Revelator, the seat of one of the seven churches of Asia. Strabo calls it "the best and most glorious city," another writer calls it the "Eye of Asia." It was situated on a rolling table-land, with a round hill, in the center, called Mars Hill, and a splendid public building erected upon it. On the steps of this building, Paul the Apostle, preached the gospel. The people listened with rapt attention; but while he was unfolding the plan of salvation, a tumult caused by a mob's taking Aristarchus and Gaius, ensued. The mob, headed by Demetrius and other silversmiths, (whose craft was sustained by making images of the temple and the goddess, Diana), pushed them into the theatre, and there, for two hours, a tumult, so great, was kept up, that Paul could not be heard, their cry being "Great is Diana of the Ephesians." This cry was raised by these smiths, who, knowing, that if Paul's doctrine succeeded, their craft was ruined. The religion of Paul was offered them without price. Paul, however, was not discouraged by this first reception at Ephesus, but worked diligently, soon establishing a church there, which became one of the greatest of the early churches of Asia; but was afterwards threatened by the Revelator John (*Rev. ii.*) with "The removal



DIANA OF THE EPHESIANS.

of its candlestick" if they did not return to their "first love." (*For the history of Paul's mission to Ephesus see Acts xix*). Diana was reputed to be the daughter of Jupiter, and was sent, tradition states, to the earth by her father to rule and govern it (the absurdity originated with a man named Cananatus, who brought the image to Ephesus and told this story).

"I was working in my field one day, and saw this image descend from heaven and alight therein; it advanced towards me and calling me by name said, 'I am the daughter of Jupiter and am sent to rule over the earth during my father's absence and you must take me to Ephesus,' at the same time pointing with her hand towards me, 'and tell them what I have told you, and that it is the express command of Jupiter that they build me a temple to dwell in, failing to do so they would incur the displeasure of the god of heaven and earth.'"

Cananatus took the image, which he had made out of a block of black ebony, to Ephesus and told his story; and, wonderful to relate, it was believed, and he was rewarded handsomely as the messenger of Jupiter and the patron of Diana. The Ephesians, then built a temple of wood which perished by fire; another of wood shared the same fate; a third, made of the same material, on the night of the birth of Alexander the Great, also perished by fire. The image was every time saved by the Ephesians rushing in and carrying her out bodily. By this time they were tired of building temples, but finally, at a great conference, concluded to build one that would not burn, and, that all the world could be pleased to contribute towards the erection. This proclaimed, Alexander, who was then climbing the ladder of fame, proposed to build it, if he could be allowed the front part of the building in which to place his victories in sculpture. The generous offer was respectfully declined, as they preferred to have all the space for sculpture appropriated to the wars of the gods and their victories, so they went to work. The first wooden temple was built on Mars Hill, in the reign of Servius Tullius 570 B. C., the second in the year 540 B. C., which was finished on the day the philosopher Socrates was poisoned. The third was

destroyed, as we stated above, on the night of Alexander's birth. Ephesus has been, from time immemorial, subject to shocks of earthquake, therefore the commissioners of the building concluded to move its site from Mars Hill to a low spot of land between the Mediterranean Sea and the city; it was a low, marshy spot, but they determined to drain it. Here, they supposed, earthquakes would not be so severe, and the building would escape cracking. The temple was built of marble, not an atom of anything combustible being allowed in its construction. The foundation was laid after the marsh had been drained by vast sewers, eight feet wide, and 16 feet deep; at the bottom charcoal was rammed solid, 18 inches of wool were laid over it, then the foundation rock. It was thought charcoal and wool, being imperishable, would make it last forever. The building was made of pure white marble, and was 425 feet long, 220 wide, and 88 feet high; it had 127 columns of marble to sustain the roof, each 60 feet high and eight feet eight inches thick; each was a solid piece of marble and was the gift of a prince or king, who had merely the privilege to place his name and country on the square chapter of the top of the columns; 36 of them were richly carved and placed in the front part of the building; a marble pavement surrounded the entire building and three polished marble steps extended around the temple. In the parapet the lesser gods, composed of pure pentelic marble, were placed on pedestals to guard the exterior of the temple. On the inside a great throne was erected, covered with gold and ivory, and the goddess seated thereon. Seventeen gods of silver were placed on pedestals surrounding the goddess, whose duty it was to protect the image.

Tradition says during the progress of the building Chesisphron, the architect, contemplated suicide, on account of his troubles in rearing the building, as far as constructed, and had sought a secluded place to end his troubles by a cup of poison, when Diana appeared to him and encouraged him to live and push the work with a promise of reward both here and hereafter; and, to the time of his death he kept all his plans in sketch on the tressel-board, but feeling the hand of death

upon him, he perfected the plan of the building, which aided afterwards materially in its completion. It cost the Ephesians 220 years' labor, and the idolatrous world contributed to its erection; even the ladies gave the commissioners their earrings and nose-rings to aid in its decoration.

The rites of the temple are worthy of note, one of which consisted in slaying a fat bullock, without blemish, at the festival of Diana, in her honor, the people partaking of the flesh after the rite ended. Thus we see here a custom of the Jews adopted by the heathen; and to such an extent was this festival engrafted upon the lives of the people that, even after the true worship of Messiah was adopted, the people still celebrated the feast of the fat buck, as we read in the history of England. The city of London had a temple to Diana, and slew a fat buck at the festival, when the carcass was given to the people, which was done by blowing of bucks' horns amid the cheers of the multitude; and, after Christianity became the religion the custom could not be abolished, for even at the St. Paul cathedral, during divine service on the holiday of Diana, they introduced the fat buck with the blowing of horns and cheers of the people. It is even recorded that Gregory Thaumaturgas, a Christian bishop, instituted annual festivals to the saints, to wean the people from their heathen ones, and to put them out of mind. Thus Christianity was inaugurated as Christ's Day (Christmas) as a national holiday, happening at the time of the festival of Bacchanalia and Saturnalia. The May-day was made to take the place of the festival of Floralia, the Goddess of Flowers, and the holidays to the virgin Mary and the apostles, to supersede the solemnities of the ancient Julian Calendar.

Pope Gregory in the 6th century, in a letter to Augustine, first archbishop of Canterbury, says "Destroy the idols, but not the temples, and cause the people, instead of sacrificing oxen to the gods, to sacrifice them to the memory of the martyrs, and to cleanse the temples." He says, "Sprinkle them with holy water, and have them, in these parts, build temporary huts of green boughs, and not permit them to

enter the temple on these days, that the heathen worship may die out." That the heathen derived their rites and festivals from God's ancient people is easily proved; for instance, in the front of the temple of Delhi the words THOU ART were engraved in mystic letters. The Egyptians inscribed on one of their temples I AM, and on one of the temples of Mars Hill at Ephesus, Paul saw the engraving TO THE UNKNOWN GOD, and in the mythology of the gods, we read that some names of the heathen gods could not be written. It is recorded in the Antiquities of the Jews, that the Almighty appeared to Abraham, Isaac and Jacob, as Al Shaddai, but my name Jehovah was not known to them, and that Moses, by having this great name of God engraved on his staff, was enabled to perform the mighty miracles that he did before Pharaoh. To prove that the customs of ancient idolators have not wholly died out, even in this day of revealed religion, we note the unlucky day of Friday, which was devoted to the worship of Friga, an ancient god of whom it is recorded that being improperly propitiated, the reverse being given, therefore Friday became an unlucky day. To this day the judges choose black Friday on which to execute criminals. To show our connections with ancient customs and rites would require a volume, we, therefore desist and continue our narrative of the fourth wonder.

The temple of Diana, it is written, was destroyed by the Goths, but it can easily be shown that Justinian, in the 6th century, laid siege to Ephesus and conquered it, and that he entered the temple and plundered it; that even Xerxes, the Persian king, when he plundered the temple of Jupiter Olympus, Memon and Minerva did not touch the temple of Diana, or allow his troops to set foot in the sacred enclosure, regarding it as too holy for pollution, but Justinian was a Mohammedan and cared not for idols, indeed, the instructions of the Koran required their destruction and that of the idolator. After he had thrown down Diana on the marble pavement, and had stripped the gold and ivory from the throne and appropriated the 17 gods of silver, he

commanded his troops to destroy the marble images that surrounded the temple; then looking upon the beautiful columns in the front part of the building, he transported them to Constantinople and reared a mosque upon them, and they stand there now. Even the names of the kings are visible. They should be seen by all who visit Constantinople. The apostle told the church at Ephesus that if they did not return to their first love he would remove their candlestick. Have they remained steadfast? Do they exist now? No. Look at what they were in the time of Paul. Ephesus was the "eye to Asia, the glorious city," now it is a rude hamlet; a few poor people till the impoverished soil of the spot of the once famous temple, not a vestige of which remains. Behold here prophecy fulfilled; the candlestick is removed.

Some historical item, worthy of recollection, touching Ephesus deserve note. Timothy, the beloved disciple of Paul, was its first bishop, who was finally martyred by the Ephesians, who fastened him to a horse's tail and dragged him to death. John, the beloved disciple of Jesus, with Mary, the mother of our Lord, came to Ephesus, and while there, Mary sickened and died. John wrote his gospel there, and John the Revelator passed through the city on his way to the Isle of Patmos to which he was banished where he was shown the things recorded in his book of Revelation. In closing this lecture, we would say to the youth of Zion: study well the word of the Lord, remembering that the words of God's prophets never fail. We shall be held accountable as were the early churches to hold fast to our love of the gospel.

CHAPTER IX.

THE PHAROS OR GREAT LIGHT-HOUSE AT THE MOUTH OF THE
NILE, FIFTH WONDER.

THE city of Alexandria was founded by Alexander the Great when returning from the conquest of India by the great highway of nations, the pyramids and the isthmus of Suez. At the the mouth of the river Nile stood Alexander viewing the Mediterranean and the fine harbor of Alexandria. He, turning to his generals, said, "If we only had a city built here, with a proper lighthouse to aid the mariner in passing that reef of rocks, we should have the key to the East." On arriving in Babylon and commencing the rebuilding thereof, he did not forget this fine location, but sent Ptolemy Soter with men and means to build a city and a lighthouse there. This general commenced his labors, but during the building of the city Alexander died at Babylon, and the council decreed to entomb him at Macedonia, but although the body was taken to Memphis it was finally deposited at Alexandria, and Ptolemy made a tomb befitting the conqueror of the world, the ruins of which can still be seen. The city was enclosed by a lofty wall, having 150 towers, after the manner of Babylon, and the center street was most magnificent. It was 2,000 feet broad, and ran the length of the city, from the gate of the sea to the Canopic gate, which commanded a view of the harbor and shipping, both on the Mediterranean and Lake Mareotic. On each side of the broad street, and through its center, trees were planted for a delightful shade for the promenaders, who could either walk or drive in the delightful avenue. Outside of the Canopic gate was a spacious circus for chariot races, and on the east of the circus a gymnasium 600 feet in length, with baths, saloons and booths, tables and seats, that all might

gratify their tastes in eating and drinking, or in games and plays to their fancy.

In the distribution of the provinces, Egypt was given to Ptolemy Soter who soon made it an independent kingdom. During his reign he developed its great resources and lived to see the prediction of Alexander verified, as it became the greatest commercial city of the world, the commerce of the eastern world entering its ports and enriching its citizens. Ptolemy Soter lived to build the lighthouse to the third story and died. His son, Ptolemy Philadelphus, succeeded him, and finished the building which was built in the bay on an island called Pharos, quite a distance from the main-land. Dinocrates, the architect, united the main-land with the island by a causeway of rock and earth, thus dividing the bay in two. It is thought that Ptolemy Soter contemplated ruling Egypt as he was vieing with Babylon during the life of Alexander. The city, even in his lifetime, was 15 miles in circumference, and contained a population of 300,000 free people with nearly as many slaves.

In 640 A. D., when the Saracens captured Alexandria, they found 4,000 palaces, 4,000 baths, 400 theaters, 12,000 shops and 40,000 Jews attending them, who paid tribute for the privilege. Ptolemy Philadelphus was of a literary turn and collected all the manuscripts he could find; and it was his ambition to have in his library a copy of every book in the world. He therefore tried to get the Jewish scriptures but was, of course, refused; but he at length invited 70 of the Jewish Rabbis, who were learned in Hebrew and Greek, to translate their sacred scriptures into his language, who agreed to the proposition and translated the Old Testament from the Hebrew to the Greek. Thus the scriptures were first given to the Gentiles. It required over a year to complete the translation. They were maintained by the king. During his reign, he collected a library of 700,000 volumes which were destroyed by Omar in the sixth century.

This Mohammedan caliph, on pillaging the city, found this noted collection of books and asked the question of those who

wanted to save them: "Do they agree with the Koran? If they do we don't want them, and if they don't we must destroy them. Burn them anyway," and the precious volumes were fed to the furnaces to heat the baths for his soldiers. The books were kept in a building constructed for that purpose, on shelves. Librarians were in attendance to find any volume wanted. The burning of this library was a great loss to the world, as many unanswerable questions could be solved by them, such as the art of embalming dead bodies, as note the body of Myciranus in the British Museum, embalmed in the time of Abraham. The art of hardening copper has been lost since the time of Omar.

The Pharos was made of freestone of several stories, each receding as erected. Ptolemy Soter finished the third story before his death and Ptolemy Philadelphius made a round shaft or column which he carried to the height of 450 feet and erected a room or place for fire on the top which could be seen at sea 100 miles, and the smoke a much greater distance by day. The smoke was as essential as the fire, there being no mariner's compass in those days some familiar object was needed to steer by. Ptolemy, for the benefit of the sailors, kept fire continually burning, and ordered his architect to place his inscription on the building, thus: "King Ptolemy to the Gods, the Saviors for the Benefit of Sailors," but Sostratus, the architect, wishing to claim all the glory for the celebrated building engraved his own name on the hard marble which read: "Sostratus the Snidian to the Gods, the Saviors for the benefit of Sailors." and coated it with cement, and on the cement he placed the king's inscription. When time had decayed the cement, the name of Ptolemy disappeared and that of Sostratus became visible, but instead of immortalizing his name it became a proverb for evil among all nations, or a by-word for fraud. (The "snide").

This celebrated wonder stood for many years the glory of the Egyptians when it suddenly came to an end by an earthquake. As the tidal wave rushed shoreward the Pharos was toppled from its immense height of 450 feet and disappeared in the sea. Its cost was 800 Alexandrian talents, which in our

coin would be \$1,650,000. It was finely ornamented with marble and surrounded by a sea wall to protect it from storms. Many buildings in its imitation have been reared but none have approached this great wonder. The nearest approach to it was the Eddystone lighthouse situated in Plymouth Sound, about ten miles from Ram's Head, England.

This Pharos (for all lighthouses are called after the great fifth wonder) of the British is a great boon to the sailors of the sound, as it is high tide at Plymouth Rock at full moon at 5:15, when the tide rises eighteen feet and the current runs with a great velocity in a contrary way to that of the channel, making it very dangerous for navigators.

The first Eddystone lighthouse was begun by Henry Winstanley in 1696 and finished in 1703. While superintending some repairs that year the unfortunate architect and all his men were caught in the lighthouse in a terrific storm, and they, with the entire building, were blown into the ocean. Nothing but an iron stanchion and a piece of chain were left to tell the sad story of their destruction.

In 1706, Rudyerd, a silk mercer of Ludgate, London, advanced the theory that a wooden building constructed on a certain plan would stand the storms of the sound better than anything else, so he was commissioned to build one which he did on an improved plan of his own, which did resist the fury of the waves that so frequently visit the sound, but could not resist fire and in 1755 it perished by that element. In 1756 John Smeaton commenced to build the present Eddystone lighthouse, copying after the great fifth wonder, making it of stone and round, and each story receding inward like the Egyptian wonder. He completed it in 1759. It stands to this day, and, from indications, will stand for centuries, proving that the pyramidal plan is the only one for standing severe usage. Ptolemy Soter, living in the third century before Christ, knew this, and built his fifth wonder in this shape, which, but for the earthquake, would be standing yet.

CHAPTER X.

THE MAUSOLEUM, SIXTH WONDER.

THE kingdom of Caria flourished in the fourth century B. C. and was a powerful nation previous to the time of Mausolus, to whose memory the wonder was reared. The city of Halicarnassus was the capital which was built on the Mediterranean where the Turkish city of Budrun now stands. It was beautifully situated; the bay of Halicarnassus receding inland in the shape of a horse-shoe. The city was built on both sides of this circle, the celebrated tomb of the king, the Mausoleum on what would be called the toe calk of the horse-shoe, the site being visible from any part of the city. The death of the king was 353 B. C., and Artemesia, the queen, was so grief-stricken thereat that she committed one of the most singular freaks recorded in history, viz., that of taking the king's heart from his body, reducing it to ashes and drinking them in wine. It was the custom to reduce bodies to ashes. The king's were placed in a very magnificent urn made of gold, ivory and precious stones. As a repository for this little urn the great sixth wonder was reared as a loving tribute to the memory of Mausolus, the king. Artemesia, after the cremation of the body of her beloved, conceived the idea of making a tomb for the urn that held these ashes, so she gathered her architects and the result of their decisions was the celebrated Mausoleum. As we before stated, the city was in shape an amphitheater. In the lowest part was the forum; up the hill in the middle of the curve was a large square; in this square the tomb was erected; above the tomb on top of the hill stood the temple of Mars, which contained a colossal statue of the god; on the right were temples to Venus and Minerva. The palace commanded a view of the harbor, temples, forum and

and the square referred to. Artemesia chose this site for the tomb that it might ever be in view from the palace which was built by Mausolus so strong and lasting that Pausanias found it in splendid shape 500 years after Mausolus' time. The tomb was commenced by the great architects Pythis and Satyrus and was nearly square; its length was 113 feet, width 93 and height 140 feet. The first terrace was 60 feet, and was



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supported by 36 columns of polished marble, and^s between the columns on the ground floor were placed statues of the gods of the Carians, and four different artists were engaged on these statues. Scopos of Ephesus made the statue of Venus, which is still to be seen in the British Museum, Leochares the Spartan, made all the statues on the^e west side, Timothus those on the south side and Bryaxis, those on the north.

The steps, three in number, to reach the floor were polished marble and extended around the building. The first terrace was ornamented with bass reliefs, instead of statues, and on these were painted the wars of the Trojans. Two doors in the second terrace were placed east and west to enter the tomb, the terrace receding inward, like the pyramid, left a walk wide enough for six persons to walk abreast, and at the four corners of the terrace the four favorite gods of the king were placed in statue to guard his tomb. On the top of the second terrace was a flower garden with forest trees. Artemesia intended to walk in the beautiful garden with her maids of honor and mourn the loss of her beloved king, but she did not live to see the garden planted, nor even the second terrace completed, but died two years after her husband and her body was reduced to ashes, and it is supposed they were deposited with those of her husband. The architects did not abandon the work after the death of the queen, but completed it according to the plan laid down by her, for the benefit of science and for their own honor. The third terrace was most beautifully decorated with sloping panels, with hieroglyphics of the wars of the Greeks and Amazons, Hercules being among the combatants, and these finely finished sculptures were eleven in number and are now in the British Museum. The Sultan, Ab-dul-Megid, gave them to Sir Stratford Canning for the British government. They were found by the Knights of Rhodes in A. D. 1522 in a heap of rubbish at Halicarnassus and were used by them in constructing the castle of St. Peter in the city above mentioned. On the top was a splendid statue of Pheaton with a four horse chariot supposed to represent the charioteer driving the king to the realms of bliss. On the angle of the terrace facing the city, was a high monument and on top a full-life statue, on the other angle opposite another monument was reared to represent the good queen, a female figure wringing her hands, the hair dishevelled and the tears flowing, and she in a prostrate position, as though looking for the return of her lord. The expense of this tomb must have been

enormous; for the great philosopher Anaxagoris, on viewing it said, "What an immense amount of money is here exchanged into stone!"

The sight of the mausoleum on entering the bay, when the trees were in full bloom as also the loveliest flowers, left an impression for the beauties of nature not easily forgotten. At the erection of the base of the mausoleum the queen offered a large reward for the best elegy on the virtues and excellencies of Mausoles which was awarded Theopompus, a pupil of Socrates. This tomb was vastly the finest ever conceived by man and should justly rank as one of the seven wonders. The urn containing the king's ashes was placed on an altar covered with ivory and gold, and the interior most elaborately bespangled with gold. The barbarians, in after ages, overran the eastern world and tore it down in their search for treasure.

We must not, however, omit to mention some of the great tombs of both ancient and modern architects, in our description of this great wonder, which, although vastly inferior to the mausoleum, are still worthy of notice in our lecture. One of the tombs of the ancients worthy of note is that of Darius, king of Persia, which was carved out of a huge rock to hold his remains when he should die, which, although made 2300 years ago still exists in an excellent state of preservation. The portico is supported by four columns, 20 feet high; in the center is the form of a doorway, the entrance to the tomb. The doorway consists of an ark supported by two rows of figures, life size, holding the ark with uplifted hands, and on each angle stands a griffin to guard it. This animal was one of the gods of the ancient Persians. On each side of the ark were nine niches containing each a statue in bass relief; on the ark stands the image of the king with a bent bow in his hand, worshiping the sun, which is seen above the altar where he stands, while over his head stands his ferouher or disembodied spirit. Darius was placed in this tomb, his body being preserved in honey and wax.

Diodorus Siculus mentions a tomb, made by Alexander the Great in honor of Hepastion, a Macedonian officer much endeared to Alexander, and his constant companion in scenes of conquest or of pleasure, at whose death Alexander was so inconsolable that he shed tears and ordered the sacred fire to be extinguished which had only been done at the death of a Persian king. The physician who attended Hepastion in his last illness, was accused of negligence and inhumanly put to death. This tomb was made in the same style as the great mausoleum, benching in, the lower part was adorned by the beaks of 240 ships; the next story was decorated with statues of the gods of the Grecians; the third story was finished with various animals and birds, and on the top were figures of syrens. The singers, who sang dirges for the dead, were concealed within them.

The tomb of the emperor Hadrian also deserves note. It was a circular building of the characteristics of those mentioned, consisting of one smaller story above another, and was square at the base, having a circular building above it, then a smaller, etc. On the top were numerous fine marble statues, which were broken to pieces and hurled down upon the Goths, by the soldiers of Belisarius, when the Goths were attempting to storm the building. This tomb of Hadrian stands without the portico aurilla, about a stone's throw from the walls and is called the castle of St. Angelo since the time of Pope Gregory the Great, who, it is said, in crossing the bridge as he went to pray for the cessation of a pestilence then raging, beheld on the summit of the tomb of Hadrian the figure of an angel waving a sword. In commemoration of this very doubtful vision, the brazen statue, which now crowns the top of the building, with its new name was given to the tomb of the Maximilian church at Jarspruck and is worthy of note as being a modern tomb; this tomb is placed in the middle of the church on a platform approached by steps of red marble. The sides of the tomb are divided into twenty-four compartments, on the sides of which are represented in sculpture, the warlike deeds of the emperors. The work-

manship of these bass reliefs is most exquisite and comprises the most princely decorations ever seen. The tomb is surmounted by a colossal statue of the emperor, kneeling in prayer, and around it are four figures of smaller size in bronze; but the most striking feature is two long lines of bronze statues on each side, as if to guard it. There are 28 statues of which 20 represent kings and princes of the house of Hapsburg, and 8 of them represent relatives of Maximilian. Nothing more impressive than these rows of guards can be conceived. They appear solemn and gloomy and as though waiting for the occupants to arise and start them off to their palaces.

CHAPTER XI.

THE COLOSSUS OF RHODES.

RHODES is a city on an island in the Mediterranean, lying nearly opposite the coasts of Lycia and Caria, from which it is about twenty miles distant. The island is 120 miles in circumference, with an uneven breadth, and, as Josephus relates, was settled by the Phœnecians as a supply station in their voyages between Egypt and the British Isles. The tin mines of Cornwall were known to those early navigators and commerce in tin established. Their vessels being small they had supply stations for their accommodation. The city of Rhodes has a renowned history and is situated on the east side of the island, being built in the form of an amphitheatre with many splendid buildings. Of its sufferings the world can attest. Like all the rest of Greece it submitted to Alexander the Great, but at his death the Rhodians drove out his troops and regained their independence; and perceiving the grow-

ing importance of Ptolemy Soter, they were wise enough to court his favor and allied themselves to the Egyptian king. Their island had been invaded by the barbarian hordes, who overran the eastern world, and Antigones was implored for aid to repel the invaders, who expelled them by aid of the Rhodians and pledged themselves to aid them again when needed. After a time Antigones declared war against Egypt, raising an army to invade it. He called on the Rhodians to assist in prosecuting the war, but they being allies to the Egyptians and receiving their supplies from Egypt, thought it impolitic to make enemies of their best friends; they, therefore refused to aid Antigones which incensed that monarch to such a degree that he sent his army to conquer Rhodes. His son Demetrius, its commander was furnished with the best war armaments, consisting of battering-rams, engines catapults, etc., as Rhodes was no mean city, being defended by no less than three walls on the sea side, and a huge wall and moat on the land side. Setting sail with 370 vessels of war and 40,000 soldiers, he besieged the city and for 14 months tried, ineffectually, to enter it, but the Rhodians, having received aid from their ally Ptolemy, were enabled to repulse him and compelled him to accede to peace on condition that they should be his allies against all but Ptolemy. These terms he accepted, the seige was raised, and being invited to participate in a festival given in honor of their ally he entered Rhodes and was so well treated by his late enemy, whose valor in defending their city against his veterans he greatly admired, he presented them with his war implements.

After his departure, the Rhodians, believing that Apollo, their tutelary god, had been there in person aiding them against Demetrius: they sought to show him gratitude by public demonstration; they therefore sold the war implements, the present of Demetrius, for 300 talents which enabled them to buy brass and rear the Colossus. The finest building in the city was the temple of Apollo, containing a magnificent image of that god, yet they must have an image outside

that all might view, and thus remember this great victory. The Colossus was therefore set up on the outer wall of the harbor, its face to the sea and holding in its right hand a torch or vessel containing fire. It was admirably made, with fine flowing hair, the lyre, an instrument of music, in his left hand; a bow and torch in his right, as though looking for his prey. He stood with one foot on each side of the harbor wall on an abutment made to sustain his immense weight. The vessels sailed into port between his feet. He was made hollow and of plates of brass riveted together, and stood 125 feet high. Strabo, the historian, says that when he was set upon the outer wall and the torch lighted, a gale blowing inland revealed the fact that he was top heavy, and that a severe gale, (no uncommon thing for the Isle of Rhodes,) would topple him over, they therefore ballasted his legs with cut stone, riveting them to the inside of the leg up to the knee. Strabo states that the fire tender would open a door in the right heel, and that a winding staircase went through the leg, body and right arm, and in this way he could reach the fire vessel and replenish it. This was the only way to the top of the Colossus. From the torch of the Colossus a magnificent view could be had of the Mediterranean Sea, Syria, and of the ships sailing to Egypt; as also the mainland. The image was most artistically executed, and when viewed at a distance from the shore, looked like a golden man holding up his inviting torch to light mariners to the hospitable port of Rhodes.

The colossus was first constructed 300 years B. C. and after standing 60 years it was thrown down by an earthquake which rent the island. It fell backwards through a large building called the arsenal, where the arms and war implements were stored. The Rhodians after the fall of the image discovered that a great source of wealth was lost to the city as vast numbers constantly came to gaze upon this great wonder.

Urged by the loss of this revenue they therefore solicited aid from the various powers of Asia to raise the fallen image. This was speedily sent by all the powers called upon, and the

fallen statue would soon have been reinstated but it was forbidden by the oracle at Delhi; it therefore remained in ruins 894 years, and was finally sold as old brass by the Saracens, who had taken possession of the island, in 672, A. D., to a Jew of Odessa. The Jew loaded 900 camels each with 800 pounds of this metal. This gives the weight of the Colossus, 720,000 lbs.

There were also in Rhodes 100 other magnificent statues on such a scale of grandeur that the historian states that any one of them would ennoble a city.

The Saracens took Rhodes in the sixth century and retained it until the eighth, when it was restored to the Greeks who retained it until the year 1365 of the Christian era. It was then taken by the Knights of the order of St. John, and became the headquarters of the order. Five years after their occupation they sustained a formidable siege from Ottoman, sultan of Turkey, but repulsed him. They then carried the war into the enemy's country and took Smyrna, maintaining it as an outpost. In 1365 they made a descent on Egypt and plundered Alexandria, which had been taken by the Turks 1401, A. D. Tamerlane, emperor of the Turks, took Smyrna back from them and sought to take Rhodes, but was repulsed by the Knights. Three times after this the city was besieged by the Turks without avail, but in 1552 Solyman, sultan of Turkey, laid siege to it and with cannon and gunpowder overpowered the Knights, who were abandoned by their brethren in Europe, who thought it useless to try to relieve Rhodes as they held such a distant outpost. Valeret, the grand master of the order, on learning this concluded terms with Solyman, and the vanquished were allowed to take all their effects and depart as free men with their wives and children. The island has remained in possession of the Turks ever since. There are none of the splendid monuments of the Knights left in the city of Rhodes, the Turks having demolished all of the fine towers and monuments.

The climate here is most delightful, the air is fragrant with rare flowers, orange and citron groves and aromatic herbs which everywhere abound. The fig tree, lemon and vine

grow luxuriantly. In ancient times an export trade was carried on with the island but Turkish misrule, as it always has done, has caused it to be dependent on import for the sustenance of its inhabitants. Apollo was the god of fine arts, medicine, music, poetry and eloquence, of all of which, he is stated in mythology, to be the inventor. Mythology also says that he invented the flute, hence his worship by the Rhodians, a people inventive in the above-named arts.

CHAPTER XII.

THE SIEGE OF JERUSALEM.

THERE is no city more revered than Jerusalem. Almost every nation considers it a sacred city. The psalmist says it is "beautiful for situation, the joy of the whole earth."

It stands on a fine plateau and is surrounded on three sides by deep ravines, or valleys, as called in scripture. The main road and gateway, as well as the Mount of Olives, are on the east. It stands in latitude 31° N. and longitude 35° E. and 32 miles east of the Mediterranean, and 18 from the Jordan River, 36 from Samaria and 20 from Hebron. It was founded by Shem, son of Noah; Arphaxad, son of Shem, built the city and reigned king and was the Melchisedec of Bible history to whom Abraham paid tithes when returning from the slaughter of the five kings. In the Book of Mormon, (*Alma xii.*), we find the record of Melchisedec's reigning king of Salem, under his father. So Shem lived longer than Abraham and was the great high priest by right, Ham and Japhet losing their right by transgression, it follows that Arphaxad, the son, must have been the noted Melchisedec. The city was taken by the Jebusites after the time of Melchisedec, and made a stronghold,

its three natural fortifications making it an easy place to protect. When Joshua crossed the Jordan, after taking Jericho, he laid siege to Jebus but could not take it. The children of Benjamin tried to capture it but failed, (*Judges xxi.*, 21.) It remained in the hands of the Jebusites through the reign of the Judges. It was afterwards besieged by King Saul who also failed, but David, when he became king, went up against it and took the lower city as Judah and Simeon had done before, but the citadel they could not take. They were on the point of raising the siege when the Jebusites brought on their own destruction, for, thinking this fortress impregnable, they sent their lame and blind upon the walls and taunted the Israelites with cowardice, which fact enraged David to such an extent that he proclaimed to his army that the first man who scaled the wall and slew a Jebusite should be made chief captain of the host. A rush of the warriors followed this proclamation, but Joab, being most agile of foot, got upon the wall first. The warriors soon followed and the way to enter the city was found and the city quickly taken. (*Samuel v.* 6-8 and *I Chronicles xi.*, 4-6). David then made it his capital, reared many splendid buildings therein and when Solomon became king he made his palace and built the temple there, and thus it received the name of the city of the great king.

No city has sustained so many sieges and been taken so many times. It was taken by the Philistines and Arabians in the reign of Jehoram, 886 B. C. It was thrice taken by Nebuchadnezzar 607, 597 and 586 B. C., and was utterly destroyed in the last mentioned year. Cyrus restored it to the Jews.

In 332 B. C. it was taken by Alexander the Great, and Antiohus Epiphanes sacked it 170 B. C. Pompey took it 63 B. C. and the temple was plundered by Crasus 54 B. C. and the city by the Parthians 40 B. C. The siege it sustained in 70 A. D. under Titus, the Roman general, was, however, the most terrific siege of any recorded either in ancient or modern times.

The magnificent temple that Herod built was completely destroyed by fire. The first temple was built by Solomon in

the fourth year of his reign, 1012 B. C., he being assisted by Hyrum, king of Tyre. It was built on Mout Moriah, on the spot where Abraham stood when he attempted to offer up Isaac; and it afterwards became the threshing-floor of Arnon. The whole area was 600 feet, but we will not attempt a description of that magnificent temple where gold was plentiful as silver and silver as brass and brass as iron; where no sound of a hammer or any iron tool was heard, but the rocks were prepared in the quarry, numbered and sent by floats to Joppa and landed at Jerusalem, nor yet how Solomon, in his wisdom, arranged his men in classes or orders, first the apprentices, who were bearers of burden or tenders, then the fellow crafts, who assisted the master masons. So well did every part fit together that when, with wooden mauls they were driven into place, they fitted so exactly that it appeared to be the work of the Deity and not of human hands. This temple was destroyed by Nebuchadnezzar 586 B. C. Zerubbabel rebuilt it 520 B. C. It was afterwards enlarged by Herod. It was finally destroyed by Titus 70 A. D., of which we will make mention as we proceed.

After the death of Herod, who was the last king of Judah, the Jews were governed by governors sent from Rome, but, after the advent of the Messiah, whom they hoped would have freed Israel, they revolted and tried to gain their independence, for they looked for a temporal prince who would raise them to the glory of Solomon and David, and when Jesus came, born in a manger of a lowly maiden, they could not accept Him as their deliverer to wrest the kingdom from the hated Roman. Even the disciples did not fully understand his mission. We read of two who were journeying to Emmaus to whom the Savior appeared, who said, "We trusted it had been He who should have redeemed Israel," showing that they looked for a temporal prince. (*Luke xxiv.*, 21.)

After most of the apostles were slain for the testimony of Jesus, the Jews revolted 67 A. D. In that year they were instigated to revolt by the cruelty of Florsés, the Roman governor. (*Josephus xvi.*, *Wars of the Jews.*) Agrippa, with his

sister Bernice, stood before the multitude and eloquently sought to dissuade them from revolt, but to no purpose. The war began by the Jews taking the fortress of Massada by treachery, and slaying the Roman garrison. Josephus was elected general by the Jews, who looked upon him with distrust as he tried to unite and discipline them for the common defense, but they had brought on the war for the purpose of plundering the city. Vespasian was sent by the Roman emperor to Judea to quell the rebellion. Titus was son of Vespasian and a general in the Roman army, and, after subduing many of the cities of Judah and while preparing to lay siege to Jerusalem, the news came that the emperor of Rome, Nero, was dead. Vespasian was elected emperor and he returned to Rome, leaving Titus to prosecute the war. When Titus threw his legions around the city it was the feast of Tabernacles and it is estimated that there were three and a half millions of Jews there; some to attend the ceremony, others as refugees from the cities taken from the Jews in different parts of Judea, conquered by Vespasian, and Titus shut them all in, and what was worse there were different factions of the Jews who, with their followers, were trying to get the mastery of the city. These factions, in their insane fights, destroyed the provisions that should have been kept for the defense of the city. Josephus states that the famine was more severe on the Jews than the terrible war. Many of them went over to the enemy on account of the famine. Titus received them kindly, placed food before them, but they ate so voraciously that many died. Two thousand of these deserters were murdered by the soldiery and their stomachs were cut open in the search for the gold they had swallowed before deserting. There was no escape, for the Jews had slain the Messiah, and the curse followed them and is with them to this day.

Josephus says: "The Jews now were so wicked that if the Romans had not come against them, God would either have caused the ground to swallow them up or water to overflow the city and destroy them or thunder and fire to devour them as Sodom and Gomorrah." (*Josephus, Page 639.*) When we read

of the awful scenes enacted in this most terrible siege in which rats and mice were hunted for food, and mothers ate their own children, we can say truly that it is a fearful thing to sanction the shedding of innocent blood. Josephus further says that 100,000 Jews who died by famine and war were thrown over the wall to be buried by the Romans, there not being room to bury them in the city. The Savior, when gazing upon the city previous to His betrayal, wept over it, saying pathetically, "Oh, Jerusalem! Thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thee as a hen gathereth her chickens under her wings, but ye would not." Surely such a terrible destruction as did occur in the year 70, just 37 years after Jesus had delivered His touching prediction concerning the city, was enough to cause weeping.

There is one item of history concerning the tribe of Benjamin not generally known that we will explain here as it relates to the siege and to a warning of the Savior. We read (*I. Kings xi. 13-29*) that Solomon's kingdom would be divided in the time of his son and, that Jeroboam, having clad himself in a new garment, was met by the prophet Ahijah, and as the two were in the field Ahijah caught the garment that was on him and tore it in twelve pieces and gave him ten pieces, leaving two tribes or pieces for Judah. This fact is also proven (*xii. 21*) when Rehoboam assembles Judah and Benjamin to try to restore the kingdom to him again, but were commanded by the prophet not to do so, and they obeyed. We also read that Paul was of that tribe, and it is believed that the twelve apostles were mostly of Benjamin, but what we wish to show is the Jews rejected the Messiah. The tribe of Benjamin had been united to Judah for 800 years, and when the Savior came they gladly accepted the gospel and at Pentecost they, with devout Jews, scattered to the four quarters of the earth to preach the glad tidings to their brethren. At the siege of Jerusalem were many Christians, and their deliverance from the doomed city was miraculous. Titus had commanded a strict blockade; none could enter or leave the

city, but the Savior had said, "When ye see Jerusalem encompassed with armies flee to the mountains," which admonition was strictly carried out by the Christians at the siege, for the Roman general Cestius, who should have obeyed the orders of his superior, Titus, withdrew his army a short distance from the gate he was guarding, from some unaccountable cause, and the Christians fled through the gate, crossed the mountains of Judea and founded a city called Plevna, which stands to this day. Here is an instance of God's special protection when His people obey him.

The Jews, after the most heart-rending suffering, surrendered to Titus and 30,000 prisoners were taken to Rome where Vespasian set them to work on a large public building called the Colosseum and on other works.

After this awful siege wherein, according to Josephus, 1,100,000 people perished, the city passed through many frightful scourges. In 637 the patriarch Sophronius surrendered to the Caliph Omar which was retained under his descendants until 1084 A. D. when it was taken by the Turkish chief Ortok who, with his sons, were so severe upon the Christians that the war of the Crusades resulted and in 1099 A. D. it was taken by the Christians. In 1187 A. D., it was retaken by the sultan, Saladin; in 1191 Richard Cœur De Lion met Saladin on the field of Askelon, and with 30,000 German, French and English troops beat him in a hard fought battle wherein 40,000 Turks were slain, but the Christians, after losing two millions, were finally driven from the Holy Land 1291 A. D. In 1837 it was ceded to the sultan of Turkey and remains in his realm.

Jerusalem is destined to be the theatre of startling events. The Mount of Olives will be cleft in twain and a highway cast up for the righteous to pass to their inheritance. The door has been opened for the Jews to return to their Zion. In 1841 Joseph Smith, the prophet of the Lord, sent Apostle Orson Hyde to Palestine to dedicate the land for the gathering of the Jews to their Zion, who accomplished that mission and on a fine Sabbath morning in January, 1841, knelt

down on the Mount of Olives, with his face to Jerusalem, and dedicated the Holy Land for the return of Judah. Since that time they are slowly returning to the land of their fathers, and after the passage of the Dragon, or low meridian in 1891, they will build a temple which will vie with that built by Herod.

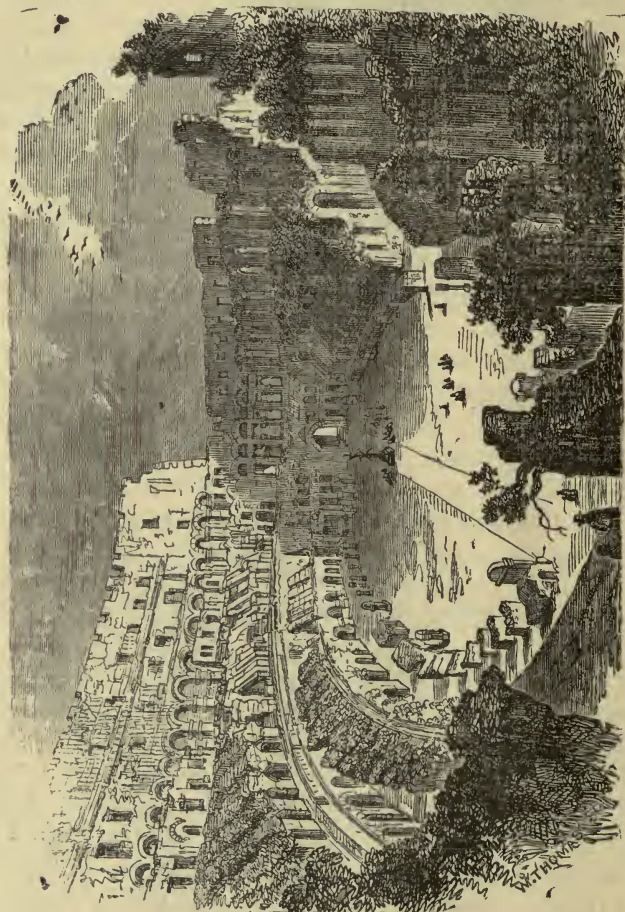
Then the Savior has promised to visit them after the advent of the two witnesses who will be slain. He will then show them the prints of the nails; they will believe on Him and the scriptures saying that a nation will be born in a day will be verified. (For full particulars of the Wars of the Jews and of the siege of Jerusalem see Josephus and Chamber's Information for the People, Vol. II., also William Smith's Dictionary of the Bible.)

CHAPTER XIII.

COLOSSEUM OF ROME, ZION AS IT WAS.

AFTER the fall of Jerusalem, the emperor, Vespasian had so many captives in Rome that to keep them in employment he conceived the idea of an amphitheatre, which became a wonder. It was called the Colosseum. 30,000 Jews were engaged on it. Gibbon, the Roman historian, gives its dimensions at 564 feet long, 467 feet wide and 140 feet high, having four ranges of seats, with seating capacity for 87,000 spectators. It was oblong in shape and covered nearly five acres of ground. The seats were so arranged that the people in the back seats, although they could not hear all that was said, could see all that was going on in the arena. The seats sold according to the range; the front or lowest one being for the

aristocrats, the next for the middle class, the third for artizans, merchants and traders; the fourth or back seat for slaves, beggars, and the scum of society, for all were admitted. The great building was not completed in Vespasian's time: he



COLOSSEUM, ROME.

was succeeded by Titus, his son. At the dedication of the Colosseum 100 days were spent, during which, 5000 wild beasts were slain by human beings, necessarily entailing a great loss of human lives, so that it was baptized in blood, and

the awful scenes afterwards enacted here were characteristic of its opening. Here gladiators fought each other to the death, and when one had vanquished another and the victor had placed his foot upon the neck of the fallen, he would look up to the royal pavillion for his cue as to whether to slay the fallen outright or not. If the court ladies held their thumbs down he was to be slain; if up, he was to be spared. but not many were spared. Their weapons were a short sword and shield. Soldiers were brought into this arena to meet the wild, starved lion, leopard or tiger; soldiers of the cross too, who being hated by the tyrant Nero, were set upon by this fiend, persecuted and martyred in many cruel ways.

This tyrant caused the city of Rome to be set on fire in a number of places simultaneously, and sat upon a high balcony viewing the conflagration, at the same time amusing himself by playing a flute. He, then, accused the Christians of setting the fire and condemned many of them to death for his crime, he often aiding the executioners in the work. He ordered a number of Christians to be burnt after covering their bodies with pitch, oil, etc. He also descended into the arena and threw combustibles upon the poor, helpless victims, and threw many to starved lions. This destruction continued, in one form or another, until it resulted in the final overthrow of the early Christian faith.

Nero was the bloodiest tyrant of Rome. He had a loving wife, who tenderly showed her affection for this inhuman brute, who finally kicked her to death in a fit of passion. He also killed his own mother and finally had to kill himself to prevent assassins from doing so. So detested was he by the Romans that his very name was vexatious. This monster had, however, started a kind of show that did not die with him, viz., the public execution of Christians in the arena. Vespasian and Titus, and many of the Roman emperors, kept up the shows in the Colosseum, which were looked upon with admiration and fiendish delight, and those refusing to bow down to heathen gods perished by hundreds rather than to apostatize. Some fled into foreign countries to escape their bloody

persecutors, but were often caught and returned to be placed in the arena of the Colosseum where in view of nearly 100,000 of their enemies they would pass into eternity. Many fled to the catacombs of Rome, underground tunnels, where three different stories, miles in length, were made. Under the seven hills of Rome a recent survey gives the measurement of 900 miles of tunnel. Here the Christian could find a safe retreat. Many lived and died in the catacombs and many saw the daylight but seldom, as the Roman governor had a price on their heads; they therefore kept underground, and made their living by cutting rocks for builders and contractors; taking them to the mouth of the catacombs, from whence they were removed by the purchasers who furnished food, raiment and fuel in exchange. Here they could worship God without fear of being thrust into the Colosseum and devoured by wild beasts. They had a little chapel cut out of the rock, containing stone benches and pulpit, where the true gospel was preached, the Saints assembling by torch light. On each side of the tunnels where the Christians buried their dead can still be traced the names of those who sleep there awaiting the resurrection morn. They are cut in the soft rock of the panel of the Christian's grave, who is named and recorded as being faithful to the last. On reading these inscriptions a spirit of holiness permeates the air and you are led to pray that your awakening may be as glorious as theirs. They were the former-day Saints having the true Priesthood of Melchisedec, and because of this power Satan was arrayed against them, and through his agents sought to destroy their lives.

Daniel (*vii*), speaking of them says, they would be worn out and in A. D. 570 this was accomplished, the Roman government driving the woman into the wilderness that year, and the church of the mother of harlots, with a counterfeit priesthood was set up, whom John saw drunken with the blood of the saints and martyrs, (*Rev. xvii*, 5, 6). We now trace her origin:

Constantine the Great, on the eve of going to battle saw (a mirage it is supposed) a cross in the air whereon were these

words: "By this conquer." He was baptized and became a Christian and from this authority came the church of Rome. Paganism was abolished by Constantine at the conference of Milan, who repealed all laws unfriendly to Christianity, but instead of apostles and prophets, with the gifts of the spirit, we have emperors of heathen origin setting up and pulling down to suit themselves, as instance Alexander, son of Mameca, who built a chapel and set up three images therein, one for Abraham, one for Jesus Christ and one for Apollo. He, like the Irishman, not knowing whose hands he would fall into, prepared for Judaism, Paganism and Christianity. From this it is said the image worship of Rome began. Martin Luther without a revelation or angel's visit, and from this bitter fountain, himself as monk, has given us modern Christianity, and these man teachers, totally uninspired, say there is no need of present revelation. The Latter-day Saints have the New Testament gospel with the gifts pertaining thereto. Paul says, (*I Cor. xiv.*) they shall continue in the church as proof of its genuineness, and that unbelievers may know the true from false churches.

CHAPTER XIV.

THE DREAM OF NEBUCHADNEZZAR AND ZION AS IT IS.

DANIEL was the fourth prophet, there being three greater: Isaiah, Ezekiel and Jeremiah and twelve lesser: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephania, Haggai, Zechariah and Malachi. Daniel was taken captive to Babylon by Nebuchadnezzar in the year 588 B. C. Though of royal blood, of his parentage we have no account. His agreeable manners won for him the king's favor, who adopted him

with three other Hebrew youths, and a provision from his table was ordered for them, a mark of the highest esteem. But Daniel refused the rich food and requested a test of the vegetable diet of his country, which was granted, and at a stated time he looked so much better than his companions, that the king granted his request for pulse and cold water. By keeping these laws of diet, which are our "Word of Wisdom," they received knowledge of heavenly things, and Daniel had understanding in all visions and dreams. In the second year of the reign of Nebuchadnezzar, the king had a most singular dream. It is recorded in the second chapter of Daniel, that when he awoke in the morning he had forgotten it; in his perplexity he called to his aid the soothsayers, astrologers, magicians and wise men informing them of the dream and that it had left him; and that he required them to recall both it and give its interpretation, under penalty of death. They expostulating said, "No man can make known this thing unless his habitation is with the gods, but tell us the dream and we will give the interpretation;" but the king proclaimed that unless the dream was produced they should all be slain, but that a great reward awaited them if they made it known. Daniel was absent, at the time, on business for the king, but when he found that the king had so harshly decreed, and that he and his comrades, the three Hebrews were included among the wise men of Babylon, although hated by the Babylonians through jealousy of their position in court, and also on account of their parentage, he hastened to Babylon and asked for time, promising the recall of the dream and its interpretation. After fasting and prayer the dream was made known in a night vision to Daniel who quickly appeared before the king and stated thus:

"Thou sawest, a great image whose form was terrible; its head was of fine gold; its arms and breasts of silver; its belly and thighs of brass; its legs of iron, its feet part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain, without hands, which smote the image upon its feet, that were of iron and clay, and brake them to pieces:

then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became as the chaff of the summer threshing-floors, and the wind carried them away that no place was found for them, and the stone that smote the image became a great mountain and filled the whole earth. This is the dream and we will tell the interpretation thereof to the king. Thou, oh king, art this head of gold, and after thee shall arise another kingdom inferior to thee, and a third kingdom of brass, which shall bear rule over all the earth. The fourth kingdom shall be strong as iron. * * * In the feet and toes miry clay and iron were equally divided, therefore, the kingdom is represented as partly strong and partly broken. Whereas thou sawest iron mixed with miry clay, they shall mingle with the seed of men, but they shall not cleave one to another. In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."

We have quoted the dream and interpretation somewhat fully and will endeavor to analyze the same by the light of history and revelation, for, from the time of the hand-writing on the wall, when Belshazzar's dream was interpreted by the prophet, this great, historic dream has been fulfilling. We mark the stages of this dream. From 600 B. C. to 1945 of our era A. D., by using Daniel's vision of the four beasts (*vi*) it being the same as the dream of the king, in theory, but in the shape of four beasts instead of an image. To begin our research we lay the image on its back to see what countries it embraces; the head of gold will rest in Babylon; the arms and breast will cover Media and Persia; its belly and thighs will include Greece, and the legs will make Rome, which are the four great monarchies mentioned by Daniel, and corroborated, historically, as the great image seen by Nebuchadnezzar. Russia is Babylon and Czar is a part of the head or great king Nebuchadnezzar. By putting a C before the last syllable we have a part of the head of Babylon, viz., Czar. Persia is represented as silver, next in value to gold. It seemed once that Persia would never decay, but it has dwindled to a little mon-

archy, which remains to this day. The kingdom of brass is Greece which in history stands unequalled; its brass has, however, corroded, and, from being the most glorious kingdom, has fallen quite low. Rome, the iron and clay, which brake in pieces all other kingdoms has only a name left to represent her proud history. The little stone kingdom must stand, for it has the word of the Lord that it shall never be thrown down or given to another people, and that it shall subdue all other kingdoms. We read (*Daniel, vii.*) that the fourth beast was strong and terrible, having great iron teeth, and it devoured, brake in pieces and stamped the residue under its feet. It was diverse from all the other beasts and had seven heads and ten horns. The Romans in their conquests did all they could to remove every vestige of the customs and habits of the people they subdued, changing laws, governments and land-marks, and removing all that would remind the vanquished of their former glory and independence, but were kind and indulgent to their subjects, until they showed rivalry, which they could not bear, but would crush out of existence rather than have an enemy match them in anything.

We have now noticed the image to the setting up of the little stone kingdom, and as there are many versions in history of this stone kingdom, all trying to make Protestant Christianity the true church, we shall see whether it will agree with the image, or with the plan of Apostle Paul, who states what the officers of the church or kingdom of Christ would be: First apostles, secondly prophets, thirdly teachers, then miracles, gifts of healing, etc. Now, as this is the form and these the ordinances of the Church of Christ, there need be but one faith, one baptism, and one Lord over all. Do the Christian sects have these officers and gifts? They answer, that they used to be in the church but are now done away. We will establish the fact that the true church, with all these officers, gifts and blessings, has been restored to the earth, and as the explanation of the ten kings and the little horns with their times, and position will help to prove the divinity of this church, we use the figures the prophets have given us and

note the prophetic numbers. Angel's time, which means one revolution of our earth around the sun, or 365 days, times, signifying two revolutions or 720 years; half a time, 180 years. Man's time, times and a half, signifies three and a half years; and as we need both times to explain the little stone kingdom, we trust our readers will understand these different numberings of time. Our authority for using these numbers we find in Genesis, (*xxix*, 27), where a week is called seven years; also Numbers, (*xiv*, 34), where a day stands for a year. We note also the 1260 years that has passed since the church was driven from the earth which Daniel sets as time, times and a half or 1260 years. The angel (*Rev. xii*, 6,) calls the same time, in which the woman is taken care of 1260 days, which we know by history is 1260 years. Again, we have it recorded (*Dan. ix*, 26), that from the decree of the Persian king to rebuild the walls of Jerusalem 62 weeks are determined, making 434 years, a day for each year, which were exactly the years from the commencement of rebuilding to the crucifixion of Messiah. Ten weeks were given as the time of the Babylonish captivity, which was 70 years, and seven weeks are recorded by Daniel from the crucifixion to the destruction of Jerusalem, which seven weeks make 49 years, which was exactly the time Titus dispersed the Jews. Seventy and one half are given (*Dan. ix*, 24,) as the time of the people of God after the destruction of the holy city to their being driven into the wilderness, and this half week added to the seven weeks makes the exact time of the woman's being pursued into the wilderness, or 570, the year of the Priesthood's being taken from the earth. Its restoration in 1260 years would give 1830, according to "Prophetic Numbers," a book published by Angus McDonald. He makes the 1290 years that were given to Daniel by the angel to be 30 years before the 1260 began, and carries his prophetic numbers up to 1945, and takes up the the birth of Joseph Smith, Brigham Young and John Taylor which are finely carried out. (*see his Table of Numbers, page 14.*)

Having given the reader proof of the accuracy of these prophetic numbers, we now resume our history of the ten

horns of the beast, or the ten toes of the image: Constantine changed the religion of Rome from Pagan to Christian by the edict of Milan, A. D. 313, and moved his capital from Rome to Constantinople. From this beginning we trace the Christianity of to-day. The ten toes were formed by a mingling of races with the Roman, which is where the clay and iron appear. The Vandals were first in their descent on Italy. The Goths were next. They and the Vandals were of German extraction, who in 455 A. D., descended on Italy, took Rome and plundered the city fourteen days. These, with the Ostrogoths, Huns, Visigoths and Tartars settled in Europe and thus we find the toes or horns forming, and about the time of Mohammed, when the Church had all passed away, these bands of adventurers had settled in Europe and Asia Minor, and Rome had fallen, and that shortly after they had accomplished the banishment of the woman and child. We have not space to give the history of the middle ages, but jump from Mohammed's time to Luther's. The Reformation beginning in the fifteenth century, we find the clay and iron trying to unite in the case of Henry VIII. of England. Henry was a zealous Catholic and had written a book against the Reformation by Martin Luther, for which he was blessed by the pope and given the title of Defender of the Faith. He was amply prepared for this defense of the church, for, being the second son of Henry the VII. he was educated for the church, but the death of his brother Arthur made him heir to the throne. He married Catherine, a Spanish princess, who had married his brother Arthur before him, and it was to annul this marriage with Catherine that caused the formation of the first toe, or a separation from the body politic, or iron rule of the pope. Henry had fallen in love with a gentlewoman, an attendant upon his wife, and he conceived the idea of divorcing Catherine on account of her former marriage with his brother, which then would leave him free to marry again, but the pope, when applied to for a divorce, refused to grant it on account of the influence of Charles V. emperor of Germany and brother of Catherine, who was one of the pope's chief sup-

porters. Clement VII. was very much perplexed by this request, yet did not dare a direct refusal, but put Henry off from time to time, for two years. Henry saw through the ruse of the pope, who hoped that his love for Anne Boleyn would wane and that he would retain his good, virtuous queen; but this deception enraged him to such an extent that he vowed he, himself, would become a pope and that he would divorce himself and marry Anne. He, therefore, proclaimed himself head of the church in England, put away Catherine and married Anne Boleyn. He was excommunicated by the pope, but persisted in making new queens for England until his death. The only daughter of Anne was Elizabeth, who on becoming queen, ratified what her father had begun, and the result was the established church of England which makes the separation, or first great toe.

The second toe is France. Read her history and learn how she has fought the popes to free herself from their iron rule. Napoleon Bonaparte went so far, in teaching them their place, as to besiege Rome and take it, but seeing twelve images, life-size, of the apostles, in solid silver, he took them, converted them into cash, and paid himself, partly, for the expenses of the war. The clay and iron could not adhere, and another separation from the body politic resulted. We cannot in this little work give the history of each toe; that would form a large volume, itself; but will name the other eight and leave the reader to find them in history, as they show the cause of the separation from the pope's temporal power. Although most of these kings representing the toes, acknowledge the pope spiritually they ignore him temporally. The third toe we find is Germany, the fourth is Spain, the little toe of the right foot Greece, which was under the Turkish yoke until 1820, when it became an independent kingdom by aid of the French and English. In this year the little stone kingdom made its appearance.

Joseph Smith jun., while asking the Lord which of all the religious sects was the true church, was visited by the Father and Son, in the woods, where he had retired to pray,

and was instructed by them that none of these churches were right but that he should be instructed to set up the true church. According to "Prophetic Numbers," the first woe commenced in this year, there being but nine toes on the image now, and the kingdom was to be set up in the time of ten kings. On the left foot of the image we find Russia, Turkey, Austria, Italy, and Belgium, which last toe did not make its appearance until 1830. In that year the Netherlands gained their independence and Leopold I. ascended the throne of Belgium and in a few months after, the tenth toe made its appearance. On the 6th of April, 1830, the little stone kingdom was set up with six members, and every gift and blessing established in proper order. The church thus established was named the Church of Jesus Christ of Latter-day Saints. Joseph was instructed continually by holy angels, and by the Savior himself, who gave it His name. Jesus said His church should be hated by *all* men. Does it ever occur to you that the Mormon Church, so called, is the only church of which this hatred is true? Driven and persecuted since its rise, and finally expelled to the Rocky Mountains, it still survives. The little horn is still making war upon the Saints, imprisoning and harassing, as Daniel says it would do until the Ancient of Days would sit. This little horn is easily known as it was to arise after the ten kings, have two eyes and a mouth speaking great things against the Almighty, and think to change times and laws. The blind horn is, in this verse, clearly defined as the beast. Rome, ruled over blind subjects, put itself in place of God, and wore out the Saints who were given into its hands until a time and times and the dividing of time, or 1260 years. The seeing horn, referred to above will make war on the Saints and prevail against them until the Ancient of Days will come. This horn is the United States, which came out of the ten kingdoms of the beast. Three kings fell before it, viz., England, France and Spain who had possessions in the land of Joseph, but the little horn fought one and bought out two, thus all fell from possessing a hold on Zion, the Zion of Ephraim and Manasseh, but the Ancient of Days will come and

give the judgment and dominion to the Saints who will retain it forever.

When this kingdom is given to the Saints it will not be by bloodshed, but by the judgments of an offended God. The Apostle Paul says "No man taketh this honor upon himself except he be called of God as was Aaron." (*Heb. v, 4.*) Aaron was called of God by a prophet and Moses was called out of the burning bush. Joseph Smith proves his divine commission by three witnesses who testify to the world that they saw an angel, that he held the plates in his hand and spoke to them, and that they heard him commission Joseph Smith. These men have given their names to the world in solemn soberness and one of them, David Whitmer is living to-day, 1887, in Richmond, Mo., and is not a Mormon, but belongs to one of the sectarian churches, yet avows the truth of his testimony of the visit of the angel and of Joseph's being divinely inspired, and Mr. Whitmer retains as a most sacred relic the manuscript of the Book of Mormon, as translated by the gift and power of God through the aid of the Urim and Thummim. After Joseph suffered martyrdom, Brigham Young was proclaimed president of the Church, and many fell on that account, but it was through ignorance or wilful faithlessness, for in 1841, Joseph received a revelation naming the officers of the Church and defining their duties, (*Doc. and Cov. Sec. 124*) and in paragraph 127 of said section Brigham Young is called to do a certain work which he did faithfully, as the legal successor of Joseph Smith, he being the president of the Twelve Apostles in the time of Joseph. Brother John Taylor became president of the Church for the same reason, he being president of the Twelve at the death of Brigham Young.

CHAPTER XV.

ZION AS IT WILL BE.

WE must depend on prophecy and revelation for what Zion will be, starting out with the rule given by Peter that "no prophecy of scripture is of any private interpretation." The Bible to the truth-seeker is a positive guide, revealing the future in a most marvelous manner as in the predictions on Babylon and concerning the captivity and dispersion of Israel. Let us refer for accuracy of prophecy to the 53rd chapter of Isaiah and compare it with history for a complete account of the birth, life and sufferings of the Savior which commences "Who hath believed our report and to whom is the arm of the Lord revealed?" There are any number of witnesses who prove this verse to be literal. Infidelity is seizing upon many and a person believing the Bible is set down as being behind the times and unversed in scientific knowledge. Even preachers, in some instances, aid this idea. One divine said recently that scientifically speaking the Bible is no better than a last year's almanac, and the student of geology labors to show that the world is much older than the Bible account makes it. Isaiah saw all this, hence his question. He further says, "He hath no form nor comeliness, and when we shall see Him there is no beauty that men should desire Him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from Him."

The Jews looked for a Messiah whom they hoped would free Israel from the hated Roman, come in pomp with a retinue of angels, set up a temporal kingdom that would excel the pompous reign of Herod. The Jews thus fulfilled to the letter the first part of the prophecy. The literal fulfillment of every other word is so plainly seen by the truth-seeker

that some of the most profligate have been converted when brought to investigate this remarkable prophecy. When we consider the time it was given, about 600 B. C., its divine origin becomes apparent. "But", says the infidel, "How can you prove that the prophecy was uttered as you have stated, which might have been written years after the events occurred. To such we say, and challenge successful contradiction, that the prophecies of the old Testament were translated over two hundred years before the birth of our Savior. Ptolemy Philadelphus sought to purchase the Jewish scriptures, but the Jews could not be induced to sell their holy record, the king therefore hired 70 of the Jews most learned in the Greek language to translate a copy of their scriptures from the Hebrew into the Greek, which they did, and our Bible is a copy of that very translation as every student of history will testify. For after this translation was placed in the Alexandrian library it was copied into every known language and it spread even to the Indies, and that hundreds of years before the advent of the Savior. Here, then, is positive proof that this narrative of the birth, life, suffering and death of our Savior was written in almost every language nearly 200 years before it happened, and the other prophecies were also in the same book, as our King James' translation is a copy of that same Greek copy. Coupled with this proof please note one that will make the connecting link of the chain of years, which we gave in the life of the early Christians, which brings the 70 weeks or 490 years of the prophet Daniel to an end. The prophet says "Seventy weeks are determined on thy people and on thy holy city to finish the transgression," etc. Each day of the week was a year, therefore the seven weeks from the time of the commandment until the finish of the work was 49 years (7 times 7); then from the finishing of said building 62 weeks or 434 years elapsed to the anointing of Jesus as the great High Priest. His $3\frac{1}{2}$ years then commence, for in the midst of the week Messiah will be cut off, but not for himself, making the 483 years, for in the midst of the last week, he shall

confirm the covenant with many for one week, and in the midst of the week He shall cause the sacrifice to cease. He being the great sacrifice, of course, it ended in his offering himself at the end of his $3\frac{1}{2}$ year's ministry.

Now for the last half of the week. Jesus, after His resurrection, gave commandment to His disciples to "tarry at Jerusalem until they were endowed with power from on high," which they did, and in just $3\frac{1}{2}$ years after the crucifixion they were driven out of Jerusalem, the 70 weeks being ended and the 490 years of Daniel accomplished. The abomination of desolation was set up in the holy city, the Saints were persecuted, righteous Stephen heading the list of martyrs. All this remarkable prophecy, like his interpretation of the vision of the image, was literally fulfilled as even profane historians amply prove, and even Herodotus the Grecian traveler testifies of the fulfillment of very many things recorded in the prophecies.

Again, Isaiah foretold about Cyrus and his siege of Babylon 150 years before he (Cyrus) was born, calling him by name and even mentioning the animals and water-fowl that should inhabit her beautiful palaces which would have been a bold step for any man to take. Suppose an imposter to predict that the great city of London would be destroyed by abandonment, and her streets become infested by wild beasts, her palaces by owls, etc., how soon his reputation would be jeopardized. Had some of the infidels of to-day lived in the time of Christ how they would have made capital of the prophecy concerning the destruction of the temple where the Savior says, "See ye not all these things? Verily I say unto you there shall not be one stone left upon another that shall not be thrown down." Titus burned the temple, but left the walls standing, and through the entire persecution of the early Christian church, and past the time of its banishment and to the time of the Caliph Omar and the siege of Jerusalem these walls still stood as in refutation of the prophecy of the Son of God. But when Omar conceived the idea of building a mosque on the sacred site he caused

every stone of these walls to be removed to make place for the great mosque which still stands on the temple ground: thus fulfilling the words of Jesus literally; not *one* stone was left standing upon another. It was over 600 years in its fulfillment, but like all the words of the prophets it was verified.

John the Revelator (*ix*) speaks of an event that should come to pass thus: "And the shape of the locusts was like unto horses prepared for battle, and on their heads were as it were crowns of gold, and their faces were as the faces of men, and they had hair like women, and their teeth were as the teeth of lions, and they had breast plates as it were breast plates of iron, and the sound of their wings were the sound of many chariots driven to battle." This was foretold several hundred years before it transpired, but herein was a minute description of the Saracen army, the scourge of the east. Their cavalry was such as had never been seen before or since. Their Arabian horses were proverbial for speed. They charged with the impetuosity of the wind; their steel scabbards clanking and the noise of the horses rushing in the furious charge made the earth tremble. Their long hair waving in the wind gave them the appearance of women and each having a yellow turban of silk, it looked like a crown of gold on the head of a king; and their extended line sweeping over the plain was the most imposing sight ever looked upon. They were commanded to eat no green thing. Now had they been locusts they must have eaten green things to live, but the Saracen, wherever he went, never cut down a tree nor trampled down grain nor anything that gave sustenance to man. This was the universal law of the Saracens. The Koran taught it to them and that is the only army with a written history which requires this humane law.

The prophet Isaiah (*i. 26*) says, Zion shall have judges and counsellors to rule over her as at the first. We know that has not yet taken place, for the little horn is ruling over her and will continue until the Ancient of Days sits and gives them dominion, all nations and languages serving Jesus. He

further says, "The Saints will possess the kingdom forever and ever." Can we endure the trials, the hatred and the frowns of the world, and its persecutions for such a kingdom? Most assuredly with the help of the Lord. When the Lord has purged Zion, and she has come under bondage and the weak that cannot see His hand in the great work of redemption spoken of by the prophets (for it will seem as though the Lord had forsaken Zion) shall have gone over to the other side, then will the Lord deliver Zion. (*Isaiah li.*) He says, "Fear not man who dies and forgets his Maker, but fear Him who can save and exalt him." Now this work cannot be done by the Saints rebelling against the governments under which they may live. The revelations of our Church forbid to shed blood or to fight against human governments, but the Lord will fight our battles as He has abundantly promised. We are taught by Jesus to be merciful as we hope to obtain mercy. We should use every means but force to convert all to the gospel of Christ, but never exterminate men because they do not believe as we do.

Preach repentance, not war and extermination that savors of Lucifer. The Latter-day Saints are willing to endorse all truth. We hope to endure all things for Christ's sake, having the word of the prophet Daniel that three and a half years will end it. The kingdom will then commence to shine forth and Zion will be a delight. The Lord says, "I will rebuke the devourer for your sakes, and all nations shall call you blessed. Neither shall your vine cast her fruit before the time for ye shall be a delightsome land." The land of Utah is becoming thus, pools of water are breaking out, but the nations do not call us blessed. Instead of being a delightsome people we are represented as being the most monstrosly degraded and deluded beings; but the Lord has promised to redeem Zion.

Read the newspaper accounts of the awful accidents by land and sea; the dreadful fires, earthquakes and cyclones, and with all our modern improvements, the fearful loss of life. These prove that the judgments of an offended God are upon

us. Ephraim, we trust, will be faithful and do the work assigned him as the first-born, and as the lost tribes will soon come from the north to receive their ordinations under his hands, we should be very zealous. They will bring their rich treasures to Ephraim and fall down and be crowned with glory even in Zion by the hands of the servants of the Lord. In view of this what manner of persons should we be? Already the ice is coming southward. Read accounts of the ice mountains in the Atlantic which are frequently met between New York and Liverpool causing dreadful shipwrecks, often delaying vessels for days. In the JUVENILE INSTRUCTOR you will find nine pictures of these ice fields of the Atlantic.

The Latter-day Saints are building temples to receive their northern brethren. With them we can unite in restoring the Kingdom of God and in building the temple at Jackson County, Missouri, where the pillar of fire by night and cloud by day will appear. Thus shall we know that the Lord remembers His people. A deliverer like unto Moses will be with us and the former deliverance from Egypt be absorbed in the greater one in Zion. Those who have not the mark of the beast in their foreheads will enjoy the millennial morn and prepare for the New Jerusalem which will be let down from above and there will be no more persecutions.

Israel and Judah will occupy their proper places. The Saints will enjoy perpetual peace and the door to the deliverance of the honest dead be opened. Those who have suffered persecution will have part in the first resurrection and be crowned kings and priests to the Most High and reign with Him a thousand years.

CHAPTER XVI.

THE LAST JUDGMENT.

“AND I saw a great white throne and him that sat on it from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead both small and great stand before God, and the books were opened, and another book was opened which is the Book of Life, and the dead were judged out of those things that were written in the books, and the sea gave up the dead that were in it, and death and hell delivered up the dead that were in them and they were judged every man according to his works, and death and hell were cast into the lake of fire: this is the second death, and whosoever was not found written in the Book of Life was cast into the lake of fire.” (*Rev. xx. 11 to end.*)

Some few have taken exceptions to the lake of fire and a few would rather it were cut out, but the majority wish it retained, as the Savior and the Apostles use the term. John (*Rev. xxi. 18, 19*) uses it with a positive threat that whosoever should change the text should be accursed. It makes no difference to the Saints what the punishment of the wicked will be as the Saints enter upon their exaltation. We thus leave the solution of the lake of fire to the wicked and ungodly, and to aid the righteous we refer to the last judgment. John refers to a new heaven and a new earth, and describes the Holy City, stating that God will wipe away all tears from the eyes of the pure in heart. There shall be no more death nor sorrow, pain nor crying. The city is of pure gold like unto clear glass, and the twelve gates each a pearl. The city wall is composed of precious stones, at each gate is an angel, and on each gate one of the names of the twelve sons of Jacob, which are the twelve tribes of Israel.

We find (*Rev. xiv, 6*) that an angel should bring the gospel and we are also told what shall befall those who worship the beast. The beast is Babylon, and Babylon is the

world, and the world is the wicked who will fall under the overwhelming judgments of an offended God, it therefore behooves all to search diligently for salvation. The time of the end is at our doors, and one of the signs thereof is the great increase of merchandise in all the world. It would seem that the world is turning to merchandise. John saw the merchants mourning the fall of Babylon. The righteous will have joy in their reign of a thousand years and increase to all eternity. INCREASE, dear reader, is a word we should contemplate; it is the key to eternal glories; it is the key of this probation, for without increase labor would be useless. Without it, we could never hope to gain anything. Without it, the farmer would plow and sow in vain, the merchant speculate in vain, the manufacturer produce for naught; in fact, increase is life's incentive. Without it, there would be no hope for hereafter, no reward, no punishment, no advancement. Creation would be at a standstill forever. There could be no family ties as this is the key to the family relation. There could be no children. In fact, our lives hinge on this one word, and Satan is using his utmost endeavors to found his kingdom upon this very word, but he makes his subjects interpret it as they choose. One part of the human family say "God is love", and that he will never damn anyone, another says "Only believe in Jesus and you will be saved;" still another "All I have to do is to join such a church," and a third, "It is predestined that I should do exactly as I am doing, and it is no use my trying to do otherwise, and, therefore, I will risk it." A fourth says there is no hereafter, that all ends in death; that there is nothing beyond the grave: thus all are in one way or another arranging the future to suit themselves although the Father has laid down a code of laws to govern all things. Who does not love his family? All the human family love more or less and yet the majority utterly fail to understand the greatest point in this all-important question, the way to increase or perpetuate posterity forever. To illustrate, we will relate an instance that came under our observation:

We were in a distant territory exhibiting our paintings and while in the capital city of the county to spend the Sabbath we encountered at a hotel an infidel whom we should judge would scorn to do a wrong action and would suffer death rather than dishonor his good name and bring reproach on his family. He engaged us in conversation, after our noon meal, and the subject turned on the future or destiny of man. He expressed himself thus: "Give me a good living for myself and family and you can have all the hereafter." He was quite willing to give all his interest in the world to come for a very moderate sum down, and, with a hearty laugh, gave us to understand he was in earnest in his convictions of the hereafter. I asked him if he had a family; he promptly answered with a proud look upon his handsome face, "Yes Sir," at the same time taking a photo from his breast pocket, of a sweet little girl. "There," said he, "is my daughter, and here is her mother," exhibiting another photo of a very fine looking lady; "These are my family and I am not ashamed of them either. I am soon going home to see them. I have been gone some months from them, and it seems an age."

"Ah," replied I, "and for these loved ones you travel, risking life and limb to increase their happiness, and, although you value them higher than any other thing mortal, still you virtually give them a deed of separation at death, for there is no marriage in heaven as all things must be sealed up for eternity in this life. Peter was given the keys that bind on earth and in heaven, and that loose on earth and in heaven. This power has been restored to earth through the ancient presidency of the Church of Jesus Christ, even Peter, James and John who conferred it upon Joseph Smith jun., and he upon the Church; thus the same power is restored by the holy angels in our day, and I am thankful to inform you that I can claim *my wife* and children when I am resurrected, but when the record is searched it will show that *you* have cut yourself off from the only thing worthy of retaining from this mortal sphere. Should you complain you would be shown that it was your own act, and the comparison might be shown you of how careful you were of securing your title to houses and lands, the deed of which gave you right to your heirs and assigns forever, but which you knew (admitting a hereafter) you could not hold, as the owner, Jehovah, said He would make the earth new and change and prepare it for his Saints. Thus the only real property (your wife and

children) you were willing to deed away after death. Not so with the "Mormons", to whose God we are indebted for the fact that a man can marry a wife for all eternity, and the children born before the parents were sealed up for eternity could be adopted as their own in the house of the Lord, making record to fall back to for reference."

Our friend was very much entertained with our recital, and expressed himself that if that was "Mormonism" he liked it exceedingly, and that he wished he could believe it; and said if he ever could see into any religion it would be one like that.

A large majority of the human family are in this predicament, and this is why so many will be shut out of the Celestial kingdom where alone there is increase. The other glories comprise the angels etc., who have no increase, and here is where, in our opinion, is the fire that is never quenched. When men see others with their families and a kingdom that will endure forever, after having lost the same opportunities through refusing to accept the unpopular doctrine called "Mormonism," the fire of conscience will, indeed, be most awful, as no torment equals that of mental agony. The New Testament teaches that unless we have faith and works we can in no wise enter the Celestial city. The Savior says "When ye see Abraham, Isaac and Jacob sit down in my father's kingdom and ye yourselves are shut out, there will be weeping and wailing and gnashing of teeth." *Such* choose the things of the world which fade away; and reject those pertaining to eternity. Many will thank God that they were poor as they will learn that it is hard for the rich to enter the kingdom of heaven, on account of the many temptations to allure them, such as taste, fashion, luxury and a neglect of the poor, waste of precious time, thankless squandering of God's stores, and neglect to prepare for the second coming of the Lord. Others will mourn over sins of omission, ever trifling with something they knew should be done. Others will meet in judgment their broken vows. How many will meet the record of Sabbath-breaking and neglect of worship! We are commanded to fast and pray

and bring our donations to feed the poor. On the first Thursday of every month how many can say "I have a clean record in this covenant?" There is a revelation which concerns us now living, that is much neglected, a revelation of promises and benefits in this life to all who will obey it, viz., the "Word of Wisdom." He who keeps that law has the promise that the destroying angel shall pass by him, and that he shall have rich stores of knowledge, and run and not be weary, walk and not faint. Read it, for one of our omissions is that we perhaps do not read sufficiently. Strong drink is therein forbidden except for the washing of the body. The filthy weed tobacco is also forbidden in that revelation and is pronounced as only good for sick cattle. There is more cash expended on this noxious weed, and on spirituous liquors in all the world, than would enrich every poor person on the globe. What a crying disgrace is this to meet in judgment. What a wilful waste of means and strength; enough to bring happiness to every family. Who can estimate the misery entailed to the human race by the wilful breaking of this "Word of Wisdom?" How many will be punished, not only for their own sins, but for their influence on others! How many will bless their friends who, in the time of danger, warned them faithfully of such practices!

One of the regrets of the condemned will be for loss of time. A grain of sand on the ocean shore is all we can call this probation; even Methuselah's 969 years was but an atom in the great ocean of time. If you do not grasp the idea fully by this illustration, take all the waters on the face of the earth and convert them into ink, and if you could use the canopy of heaven for a copy book, wherein to make a little stroke every year, when you had covered the sky with tiny marks, eternity would still expand before you. In the economy of God every man is an agent unto himself; there is no force employed to coerce agency. All are volunteers in the army of Emmanuel. Such will have come up through sore trials; choosing imprisonment, suffering and death itself to a loss of title to exaltation and glory.

We may ask ourselves a few questions, the answers to which will determine our present status. If we have a family do we command it as did Abraham, for God said of him, "I know that he will command his household." Where are your

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children at night? Do you know what company they keep? Do you instruct them in things pertaining to the Kingdom of God? Thorough instruction on the nature of atonement is all-important. To attract children to the home circle they

should have home amusements, such as music, innocent games; but never allow card-playing, as many are thereby led off into gambling. We should correct our children when they need correction, instruct them in cleanliness, tidiness and accompany them to Sabbath School, instilling a love for divine things into their hearts. Never show violent passion in correcting a child, better your child see you in tears than to see you in angry passion. By thus guarding ourselves our children will grow up as "plants of renown," dispensing the fragrance of love wherever they may reside.

Thus conducting ourselves we may be able to pass the angels and the Gods to glory celestial.

The question may be asked: how are the records of the recording angel to be kept for each individual of our globe, which numbers at present fourteen hundred million souls; and some have excused themselves in wrong-doing on what they have regarded as the impossibility of such record. The Book of Mormon says, "All things are written by the Father," but the system of writing there and the number engaged in the business are matters we know little about; besides, anatomists believe, from the nature and structure of the brain itself, that not a thought rolls through the mind without leaving its impress there. If this is not so, whence do we call up the dead forms of those who have left us years ago? We certainly call them up from the mind. Then they must be impressed upon that delicate structure or purposely constructed register. It is believed that not even a shadow falls against a wall without leaving its impress there, and it has been chemically demonstrated that if a wafer be placed upon a highly polished steel surface and removed for months, that, by resorting to the proper chemical processes, the wafer impression can be restored. How much greater must the purposely constructed register of the mind or brain be in its capability for such impress. Here is a record we cannot deceive, and every moment, we are writing indelibly upon it. Men under the impressions made by fearful accident prove this theory beyond question. I am informed by persons rescued from drowning that the

events of life have passed in regular succession from childhood, vividly and distinctly before them. What methods, besides that of the mind itself, there are for recording the acts of men our finite minds can have but feeble conception of. He who formed the mind must have methods of record-making infinitely above our comprehension.

But I pass on. Some have thought that the final judgment will occur at Christ's next or first personal appearance from this time. This is a great error. Every scripture on the subject conveys a contrary idea. That judgment will be after the thousand years reign. "Blessed is he that shall come unto the thousand years, on such the second death shall have no power."

Our ambition is that this little work may be the means of converting one soul who may yet take us by the hand and say, "I am indebted to you or your exhibition of paintings for the idea of starting me on the path to endless life," if so, we shall be extremely happy. Do not let anything deter you from choosing the way of life. Make your calling and election sure. Whatever tends to happiness will be yours. If gold, the streets of the heavenly city will be adorned therewith, its gates of pearls and its walls of precious stones. "Seek first the Kingdom of God and all these things will be added unto you." Honors that never fade, powers that pertain to celestial spheres are yours. That we may meet each other in those blest realms is the earnest prayer of the author of these humble pages.

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